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Special days in the Sunday
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Special Days in the Sunday School

By Marion Lawrance

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THE MAY POLE
Methodist Episcopal Sunday School, Bridgeton, N. J.

SPECIAL DAYS IN THE SUNDAY SCHOOL

By
MARION LAWRENCE

General Secretary, since 1899, of the International Sunday School Association. Author of "How to Conduct a Sunday School," "The Working Manual of a Successful Sunday School," "Housing the Sunday School," "The Sunday School Organized for Service," etc. :: :: ::



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To ANNIE

*my "Mother-Sister," who at eighty-
one years of age is still buoyant
with life and courage, and
has always been an in-
spiration to me.*

Preface

THE purpose of this book is to furnish to Sunday-school workers some practical suggestions as to the value of "Special Days," and the methods of observing them.

Assistance has been sought from many Sunday-school superintendents and leaders throughout the United States and Canada, and responses have come from nearly every State and Province. To these many friends who have contributed material, I wish to extend my hearty thanks.

The mass of material gathered is amazing, both as to quantity and helpful suggestion. Since it is impossible to present here more than a fraction of it, the endeavor has been to select that which would be most helpful to the Sunday-school superintendent in determining the days he should celebrate and the best way of celebrating them. Reference will be made to a large number of "Special Days," as not all schools will wish to celebrate the same days, except in the case of a very few of the leading ones. Many of the days referred to are for entertainment rather than for worship and instruction, and these will receive less attention.

It may be a surprise to the reader to learn that there are probably more than two hundred "Special Days" being observed in the Sunday schools of North America, and that at least one hundred of these have come into more or less prominence. That the "Special Day" feature in our Sunday-school work has been largely over-

done, there can be no doubt. It would be not only folly but injurious to the highest interests of any Sunday school to observe any considerable number of these days in a given year. Of course, the two great feasts celebrating our Lord's birth and resurrection—Christmas and Easter—should always be observed ; also, perhaps, Children's Day and Rally Day.

The majority of these "Special Day" celebrations should be confined to the opening service of the school, in order that the Bible-study period may not be interfered with. Regular, uninterrupted Bible study is the most important feature of Sunday-school work.

Marion Lawrence

Chicago.

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I

SPECIAL DAYS

Old Testament Festivals. The church has always had its "Special Days." In early times, many of these days were accompanied by a feast. The three great festivals of Old Testament times were the following:

1. *The Passover—Unleavened Bread.* This was the principal annual feast of the Jews, and was instituted in memory of the deliverance from Egypt. It was celebrated on the fourteenth day of the first month, which fell in April of our calendar. Christ Himself observed this feast. After He instituted the Last Supper, that was observed instead, and is observed to this day in Christian churches. The Jewish people still celebrate the Passover with the use of unleavened bread.

2. *Pentecost.* This is sometimes called Harvest, Feast of Weeks, or the Day of First Fruits. It fell in June of our calendar, and was celebrated on the fiftieth day after the Passover—hence the name. It was similar in purpose to our Thanksgiving, following, as it did, the harvest time, which falls between the Passover and Pentecost in the Holy Land. In the Christian church, Pentecost came seven weeks after Easter, in commemoration of the outpouring of the Holy Spirit upon the disciples. This was really the origin of the Christian church.

3. *Tabernacles—Ingathering.* This usually fell in October, commemorating the tent life of the Israelites during their forty years of wandering in the wilderness. It was a feast of great joy.

The church observed also many other days and feasts ; for example, the New Moon, Trumpets, Purim, Dedication, etc.

New Testament Festivals. In the New Testament, we are familiar with such expressions as, " The great day of the feast," " For the day of that Sabbath was a holy day." There seemed to be a disposition on the part of the people to multiply and magnify feasts and special occasions, until they became such a formality that we hear God crying out, " Your new moons and your appointed feasts my soul hateth : they are a trouble unto me ; I am weary to bear them."

This same disposition to multiply feasts and special days we find in the church and Sunday school of to-day. Nevertheless, there is abundant evidence throughout the Bible that Special Days were approved of God and recognized by Jesus Christ, and there can be no doubt that, properly celebrated, they exert a great influence for good.

Mention is made of these Special Days of Bible times for the purpose of showing that they had an important place in the program of the development of God's people. They served to emphasize certain great truths and, at the same time, to create a spirit of loyalty and enthusiasm that went far towards driving away discouragement, and sustaining with fervor their religious and national life.

Special Days of To-day. The purpose of Special Days in the church and Sunday school is the same now. Here we find the guiding principle underlying their celebration. In other words, if any Special Day is to be observed with profit, it is necessary to keep prominently in the foreground the central thought which it is sought

to celebrate. Christmas, for example, should celebrate the birth of Christ, and if, in the multitude of decorations, Christmas trees, Santa Claus celebrations and the like, the birthday of our Lord is made obscure rather than prominent, that day has not been worthily celebrated. The same is true of all days.

In this book, a large number of Special Days will be referred to, but such reference does not necessarily carry approval with it. The fewer Sunday-school sessions given up wholly to Special Days the better. Even in the celebration of the two days directly connected with the life of our Lord—Christmas and Easter—it is questionable whether it is wise to omit the appropriate Bible lesson. In the days of lesser importance, it is entirely possible to emphasize an idea in twenty minutes, or, indeed, in ten minutes, during the opening session, and this, in a sense, makes a "Special Day." Take, for example, Home Department Day. The superintendent of that department may take a few minutes to give a brief report to the school as to the number enrolled and the general condition of the work in the department, together with some specific illustrations, of which there are no lack in any well-conducted Home Department. A special effort should be made, of course, to secure the presence of as many members of the department as possible. It would be well to have one or two of the enthusiastic members give a brief testimony as to the benefits of the Home Department; then the pastor or superintendent of the school could speak of its value to the church and school from their standpoint, and urge membership upon the part of those who cannot be present at the school sessions. The service could end with the presentation of the school flower to all members of the

18 Special Days in the Sunday School

Home Department who are there on that day. All this could easily be done inside of twenty minutes and not interfere with the balance of the program for the day.

The observance of too many Special Days, even though they be so arranged as not to interfere with the lesson-study period, will, without a doubt, reduce the interest in Bible study. The cautionary signal is, therefore, raised, and the suggestion made that "Special Days" be observed sparingly.

II

EASTER

EASTER SUNDAY

Most Joyous Day of Year. In many ways Easter is the most joyous occasion of the year in any Sunday school. Coming as it usually does at the opening of the spring time, when life is rebounding from the severity of the winter and responding to the call of the bright and sunny weather, and celebrating as it does the crowning event in the history of our Lord Jesus Christ, the greatest miracle of the world—it comes close to the Christian heart.

Easter should celebrate the resurrection. In the church we usually have Easter decorations, Easter music, an Easter sermon, reception of new members, etc. This is well. In the Sunday school there should be bright Easter music, an appropriate opening service, and the Easter lesson.

Easter Concert at Night. An Easter concert at night is becoming popular. The days are longer at this time of year, and the children can easily be secured. There is almost an embarrassment of riches in the quantity and quality of prepared Easter services which may be had at very low prices. If the Easter exercises of the Sunday school are confined to the Sunday-school session, the evening can be given up to the church choir for the rendering of some of the great Easter music.

Decorations. Of course, flowers are the best Easter

decoration. A flower, especially one that grows from a bulb, such as a lily, is the best representation we have in nature of Easter. Easter lilies are always to be desired if they can be obtained. The pure white, and the green of the leaves and stalk, make the finest possible combination for beauty and suggestiveness. Sometimes the day takes the name of a flower, as Hyacinth Easter, when all the scholars are asked to bring blooming hyacinths to be arranged in suitable form upon the platform.

Souvenirs. The printing for Easter should be nicely done. There are many choice designs. It is a good time to give out souvenirs. Coming, as it does, at the beginning of what is usually the most largely attended quarter of the year, and having always a larger attendance than ordinary Sundays, it affords an opportunity to interest a good many people who could not otherwise be reached. The Moody Church, of Chicago, at a recent Easter service gave out a Bible book-mark as a souvenir. This consisted of a card bearing the picture of D. L. Moody together with some appropriate Easter verses. Among the Perry and Copley prints, some beautiful Easter pictures may be found at very low price, suitable to present as souvenirs.

Missionary Day. Oftentimes Easter is used as a Missionary Day. Easter of 1913 was observed as Livingstone Day, coming as it did so near the centenary of that great man.

Passion Week Illustrated. One Sunday school in California carried out at the school session the idea of Passion Week, beginning with Palm Sunday. Some of these days were illustrated by recitation, others by music, and still others by both. The program was as follows :

The Triumphal Entry

“The Palms” - - - - Chorus and Orchestra.

The Passover

Scripture : Luke xxii. 14-15, 19-21.

Duet - - - “Jesus Spreads His Banner O'er Us.”

Gethsemane

Scripture : Luke xxii. 39-44.

Quartette - - - “'Tis Midnight and on Olives' Brow.”

The Trial

Scripture : Luke xxiii. 1-5, 20-23.

Calvary

Chorus - - - - - “O Calvary.”

Scripture : John xix. 25-27.

Recitation - - - - - “Lullaby.”

Quartette - - - “When I Survey the Wondrous Cross.”

The Victory

Scripture : Matt. xxviii. 1-10.

“Hallelujah Unto Jesus” - - Chorus and Orchestra.

The Ascension

Recitation - - - - - “Results of the Ascension.”

The Hope of the Christian

“I Know That My Redeemer Liveth” Chorus and Orchestra.

BENEDICTION.

A Lily Processional. The Baptist Church of Portland, Maine, observe annually what they call their Lily Processional. Mr. Noyes, the superintendent, writes of it as follows :

“We have had, for a number of years, what we are pleased to call our ‘Lily Processional,’ and the way the

school takes hold of it leads me to think that they approve. Weeks before Easter, each class is requested to find some shut-in or needy person whose life would be brightened by this glimpse of coming spring. They decide how many plants, and the number of blossoms on each, they will purchase. Then they prepare a class card or letter to be attached to the plant, with a white ribbon. These are placed in care of the flower committee, in order that no two plants will go to the same place.

“ Next, the class appoints some one to represent them in the line of march, one for each plant and preferably girls in white, from twelve to twenty. The plants are placed on two large pyramid stands, one on each side of the platform, and produce a beautiful effect. Each girl is told beforehand the exact position of the plant she has charge of.

“ The classes are seated together in the audience room of the church. After the general exercises are over, at a signal from the orchestra, each delegate takes position in the aisle beside the class she represents. The orchestra starts the grand march, and in single file they pass to the platform, take their lilies and pass around on the outside aisle of the church, making a complete circle of lilies. They then pass back to the class from which they started. When the last one is in position, the congregation rises and receives the benediction.

“ The classes each choose one to take the flowers to their destination, and, later, letters are read before the school on ‘ The Story of the Easter Lily.’ ”

Seed Sowing Service. A “ Seed Sowing ” Service is popular in some localities. Flower-pots with rich earth in them are arranged on tables in the front of the school, and, with appropriate music, Scripture recitations, etc.,

the seeds are planted. It is well to use only one kind of seed at a service. The scholars are presented with these pots, and asked to bring them back to the church some Sunday when the flowers are in bloom, after which they may take them home again or send them to some sick room. A fine lesson may be built around this Seed Sowing Service, by the use of such songs as, "Sowing the Seed," "Sowing in the Morning," "What shall the Harvest be?" etc. One school gave out tiny chrysanthemum plants, with directions as to their care. These were returned at a "Chrysanthemum Show" in the fall, when the flowers were sold for the benefit of the building fund. Some schools give out the packages of seeds.

The Changed Cross. Perhaps one of the most popular and satisfactory methods of observing Easter is by what is known as "The Changed Cross." The writer, many years ago, in Toledo, Ohio, was probably the first to use this service. It is still being used there, and has been adopted by many Sunday schools throughout the land.

A large cross is made of heavy wire screening, with meshes perhaps a half-inch square. The cross stands six feet high, with front and sides ten or twelve inches wide, and the back open. The members of the school are asked to bring carnations—usually all of one color. The school, also, purchases a quantity, that there may surely be an abundance—seconds, or splits as they are called by the florist, are quite good enough.

After an opening number by the orchestra, an Easter song, the reading of a Scripture Easter lesson, and a prayer, there follows, as the orchestra plays, the "Flower Processional." Several young women dressed in white are now standing about the cross, ready to receive the

flowers. Ten flower-girls, one after another, proceed to the platform, each carrying a dozen carnations, which are presented to the young women at the cross, with a verse¹ referring to the mission of the flowers. The verses used last Easter in the South Congregational Church, Chicago, were as follows:

FLOWER GIRL NO. 1

“ We might have had enough, enough
 For every want of ours—
 For luxury, medicine, and toil—
 And yet have had no flowers.
 Our outward life requires them not,
 Then wherefore had they birth ?

“ To minister delight to man,
 And beautify the earth ;
 To comfort man, to whisper hope
 Whene’er his faith is dim ;
 For whoso careth for the flowers,
 Will much more care for him.”

FLOWER GIRL NO. 2

“ What regal vestments can with flowers compare ?
 What king so shining or what queen so fair ?
 If ceaseless thus the fowls of heaven He feeds,
 If o’er the earth such flowery robes He spreads,
 Will He not care for you—ye faithless—say ?
 Is He unwise, or are ye less than they ? ”

FLOWER GIRL NO. 3

“ Your voiceless lips, O flowers, are living preachers,
 Each cup a pulpit, every leaf a book ;
 Supplying to my fancy numerous teachers,
 From loveliest nook.

¹ Other appropriate verses may be found under “ Flower Day,” page 195.

“ ‘Neath cloistered bough, each floral bell that swingeth,
Or tolls its perfume on the passing air,
Makes Sabbath in the fields, and ever ringeth,
A Call to prayer.”

FLOWER GIRL No. 4

“ When beautiful flowers impart their perfume,
And sweet is their fragrance and lovely their bloom,
I think of the summer that endlessly glows
And the unwasting fragrance of Sharon’s bright rose.”

FLOWER GIRL No. 5

“ Were I, O God, in churchless lands remaining,
Far from the voice of teachers or divines,
My soul would find in flowers of Thy ordaining
Priests—Sermons—Shrines.”

FLOWER GIRL No. 6

“ There’s not a tint that paints the rose,
Or decks the lily fair,
Or streaks the humblest flower that blows,
But God has placed it there.”

FLOWER GIRL No. 7

“ Bright and glorious is that revelation,
Writ all over this great world of ours,
Making evident our own creation,
In these stars of earth, these golden flowers.”

FLOWER GIRL No. 8

“ There’s nothing bright, below, above,
From flowers that blow to stars that glow,
But in its light our souls can see
Some feature of the deity.”

FLOWER GIRL NO. 9

“ Foster the good and thou shalt tend the flower
Already sown on earth,
Foster the beautiful and every hour
Thou callest new flowers to birth.”

FLOWER GIRL NO. 10

“ There is a lesson in each flower,
A story in each stream and bower ;
On every herb on which you tread
Are written words which, rightly read,
Will lead you from earth's fragrant sod
To hope and holiness and God.”

Then the orchestra plays again, and all the school, together with visitors and friends, come forward in their designated order, each carrying one or more carnations, which, of course, are supplied to any who have not brought them. As these carnations are tossed upon the table, they are handed to the young ladies at the cross by girls who stand behind the table for that purpose, and the flowers are rapidly built into the cross by putting the stems through the meshes. A young man, standing behind the cross, pulls the stems until the flowers are up against the frame. When the cross is covered, it looks as though it were built entirely of carnations. A beautiful Easter lily is inserted in the middle of the cross where the four arms meet, and above the cross, on a wire frame prepared for that purpose, is placed a good-sized teacher's Bible, open, and over this, a small spray of smilax. Reference to the accompanying picture will give some idea of the finished cross. The cross shown was made up of assorted colors. It is much more beautiful when of one solid color. At this point



THE CHANGED CROSS

Marion Lawrance Sunday School, Toledo, Ohio.

the pastor gives a message, which is intended to be the message of the Easter cross. The lights in the church are all turned off, while the school sings "In the Cross of Christ I Glory." As soon as the singing begins, electric lights are turned on inside the cross. (The wiring has, of course, been done in advance, and the whole electric apparatus, except the bulbs, really forms a part of the cross, but does not show.) At the service last year, referred to above, the carnations were all dark red, and no words can describe the effect upon the audience as this beautiful, blood-red cross shone out in the darkness, while the words, "In the Cross of Christ I Glory," were being sung. The meaning of the cross was then given by a young lady in the following words:

" If the wanderer his mistake discern,
Judge his own ways, and sigh for a return,
Bewildered once, must he bewail his loss
Forever and forever? *No—the Cross!*
There, and there only, is the power to save,
There no delusive hope invites despair;
No mockery meets you, no delusion there;
The spells and charms that blinded you before,
All *vanish* there, and fascinate no more."

The hymn of triumph, "All Hail the Power of Jesus' Name," is sung to "Diadem," and followed by the Benediction.

There is usually an Easter offering, the purpose of which is varied from year to year.

After the service is over, the flowers are removed from the cross by the flower committee, and sent to the sick. Of course, the service is not always observed in exactly the same way.

Two Easter Poems. The following poems properly read or recited would be an addition to any Easter program :

AN EASTER PRAYER

- “ May the glad dawn
Of Easter morn
Bring holy joy to thee.
- “ May the calm eve
Of Easter leave
A peace divine with thee.
- “ May Easter day
To thine heart say
Christ died and rose for thee.
- “ May Easter night
On thine heart write
‘ O Christ, I live to Thee.’ ”

BEAUTIFUL EASTER

Day of the Crucified Lord's Resurrection,
Day that the Lord by His triumph hath made,
Day of Redemption's seal of perfection,
Day of the Crown of His power displayed —
Beautiful Easter, dazzlingly bright,
Sun-day that filleth all Sundays with light !

Queen of all festivals, glad culmination
Of the bright feasts that encircle the year,
Glimpsing the Life in a transfiguration
That shall at length in its glory appear —
Beautiful Easter day in its height,
Sun-day that filleth all Sundays with light !

Banish the gloom in the house of the mourner
Keeping the vigil that Sorrow compels ;
Melt the cold walls of that prison forlorn
Where unbelief in its solitude dwells —
Beautiful Easter, dazzlingly bright,
Sun-day that filleth all Sundays with light !

Pierce with Thy rays those saddest of places,
Hearts that are darkened by sin or despair ;
Stream o'er the earth's most desert-like spaces,
Making them blossom than Eden more fair —
Beautiful Easter, dazzlingly bright,
Sun-day that filleth all Sundays with light !

Day of the hope that is almost fruition,
Day of Christ's message of "Peace" to His own,
Day of the pledge that His creatures' condition
He will transform to a glory unknown —
Beautiful Easter, dazzlingly bright,
Sun-day that filleth all Sundays with light !

He who redeemeth, consoleth, forgiveth,
Who His own body raised up from the dead,
Holdeth all evil in bondage and liveth,
Source of all blessing, our Life and our Head :
It is His glory that maketh thee bright,
Sun-day that filleth all Sundays with light !

HARRIET McEWEN KIMBALL, in *Youth's Companion*.

PALM SUNDAY

Palm Sunday is a fitting introduction to Easter. It is a good time to impress upon the school the spiritual side of the work ; indeed, it is a very favorable time for a Decision Day, a Forward-Step movement, or any other evangelistic effort.

Palm decorations are most appropriate if they can be had. City schools could secure palm leaves from the green-house, and a procession of children carrying these would be very pretty. They could recite, or some older person could read, the passage describing the children and other people waving palms as Christ entered the city on that day. Of course, "Hosanna" songs should be sung, and all the music of the day center around praises to Jesus Christ.

III

DEPARTMENTAL AND RELATED DAYS

CRADLE ROLL DAY

CRADLE ROLL DAY is usually observed in May, and confined to the opening service of the Sunday school.

Babies Themselves Program. Where there are babies there is always interest, and plenty of it. Their presence is usually program enough, although some schools have a regular service of fifteen or twenty minutes. If there are printed programs for the day, it would be quite appropriate to have on them the names of all the babies in the Cradle Roll, arranged by months according to their birthdays.

An attractive poster, with some beautiful picture of mother and baby and, perhaps, the definition of "A Baby" (see page 33), hung in the foyer of the church a week before Cradle Roll Day, would, Mrs. Dietz suggests, help wonderfully in creating interest.

Opportunity to Increase Enrollment. Of course, every effort will be made to secure the presence of other babies, particularly if they are available for membership. This is a fine opportunity to increase the enrollment of the Cradle Roll, and the wide-awake Cradle Roll superintendent will not be slow to recognize it.

Sometimes a flower—the school flower if it has one—is presented to each baby, also a neatly-printed card, designed, of course, for the parents.

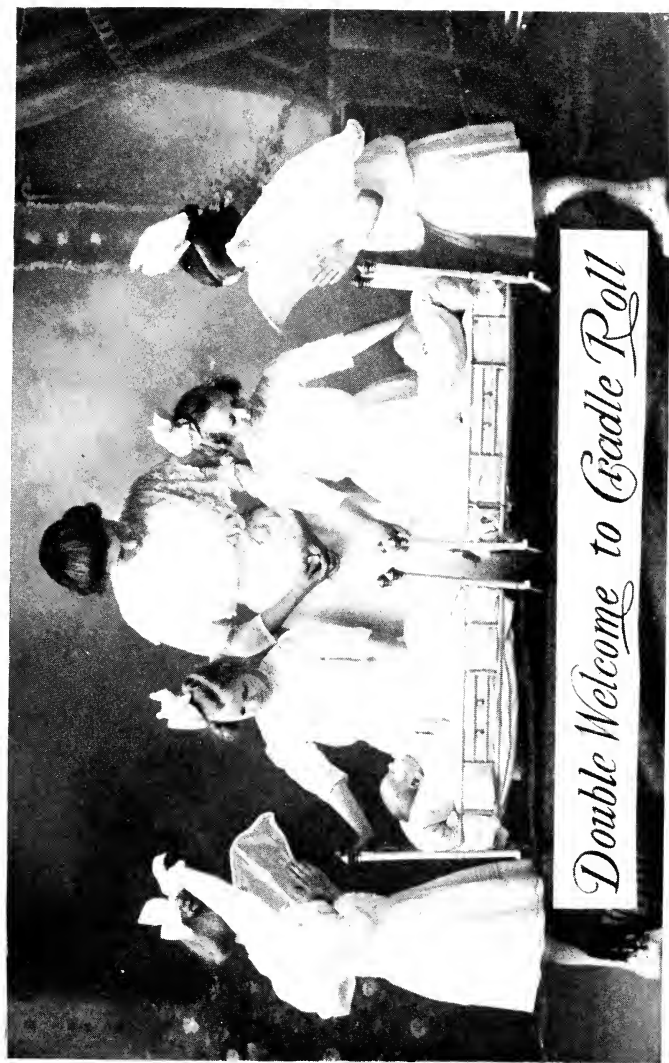
Sunday-School Mammias. One North Carolina school finds Cradle Roll Day one of its most enthusiastic "Special Days." They have what are called "Sunday-school Mammias." Any girl from eight to fourteen who brings in the name of a baby to be enrolled upon the Cradle Roll becomes the Sunday-school Mamma of that baby. She visits the baby frequently, carrying messages to the home, flowers, playthings, etc. Of course, when Cradle Roll Day comes, these Sunday-school Mammias are greatly interested in having their babies present, and this generally secures a large attendance.

A baby-buggy parade of the Cradle Roll babies, having the carriages wheeled down the aisles of the church, would be an interesting feature.

A brief statement by the superintendent of the Cradle Roll would be appropriate, while the pastor would have a living text for a much longer sermon than he would have time to preach.

A Little Cradle. Cradle Roll Exercises are plentiful, and the ingenuity of the Cradle Roll superintendent will easily make this a day of days in the Sunday school. Perhaps a Cradle Roll Exercise, using the paraphernalia of the Department—a little cradle, etc.,—would be of interest. The accompanying picture shows two pairs of twins welcoming a third pair into the Cradle Roll membership.

The following beautiful Cradle Roll Service and Promotion Exercise was arranged by Mrs. Wm. H. Dietz, Chicago :



Double Welcome to Cradle Roll

A Cradle Roll Service

Singing by the Primary Department.

CHURCH BELLS

“Come ! Come ! people, come !
This the bells’ message to me, to you,
Come ! Come ! All may come !
Fathers and Mothers and children too.

“Come ! Come ! people, come !
See the church doors are now open wide,
Come ! Come ! All may come !
Plenty of room for you all inside.”

(Music found in “Song Stories for the Sunday School.”
Price 15c.)

**Special Prayer for the Cradle Roll members by the Pastor
or the Superintendent, followed by the children joining
in the Cradle Roll Prayer.**

A CRADLE ROLL PRAYER

“God bless the babies on our Cradle Roll ;
Bless them and keep them throughout each day,
Watch them in daylight, and guard them in darkness,
May they grow gentler and sweeter each day.” Amen.

A DEFINITION OF A BABY

“That which makes the home happier, love stronger, patience greater, hands busier, nights longer, days shorter, purses lighter, clothes shabbier, the past forgotten, the future brighter.”

A Story of Our Cradle Roll

THE LITTLE PINK TOE BRIGADE

Have you heard of the hosts from Babyland,
Marching up to the battle with sin ?
How their lines reach out from shore to shore
In the cause they would help us to win ?
Their names are writ on our Cradle Rolls,
And we list to the music made
By the prattling sweet, and the pattering feet
Of the Little Pink Toe Brigade.

Before this Brigade of sweet innocents
Old Evil can never stand ;
And who shall number the lost led back
By the clasp of a baby's hand ?
Their names are writ on our Cradle Rolls,
And our Bible Schools find aid,
And consecration, and inspiration
In the Little Pink Toe Brigade.

O'er their onward march the angels watch,
Though here not one can fall ;
For God, in His infinite tenderness,
Spreads His mantle of love over all.
Their names are writ on our Cradle Rolls,
And their trusts are never betrayed ;
They teach us to do, they bid us be true—
God bless the Pink Toe Brigade.

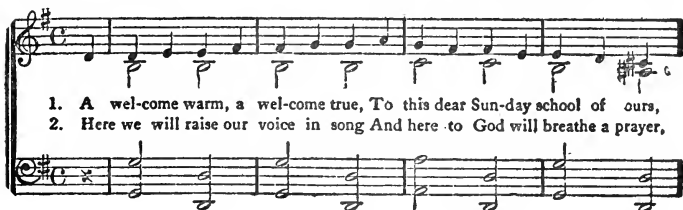
—ELIZABETH CAMERON.

From S. S. Evangel.

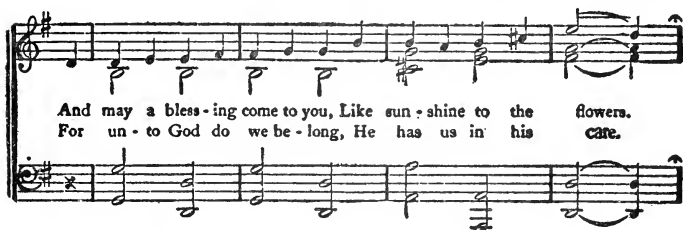
WELCOME SONG

First verse anon

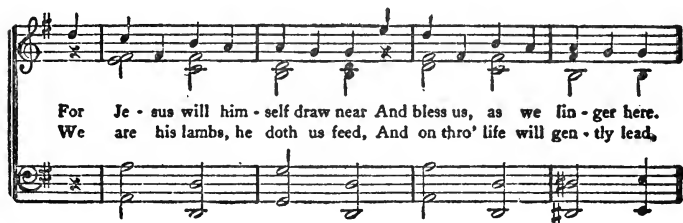
Words and Music by Jean Bearl



1. A wel-come warm, a wel-come true, To this dear Sun-day school of ours,
2. Here we will raise our voice in song And here to God will breathe a prayer,



And may a bless-ing come to you, Like sun-shine to the flowers.
For un-to God do we be-long, He has us in his care.



For Je-sus will him-self draw near And bless us, as we lin-ger here.
We are his lambs, he doth us feed, And on thro' life will gen-tly lead,



We wel-come you with joy sin-cere, To this dear school of ours.
We wel-come you with joy in-dced, To this dear house of prayer.

Copyright, 1905, Jean A. Bearl

Why Belong to Our Cradle Roll?

WEE BABIES

Babies short and babies tall,
Babies big and babies small,
Blue eyed babies, babies fair,
Brown eyed babies with lots of hair,
Babies so tiny they can't sit up,
Babies that drink from a silver cup,
Babies that coo, babies that creep,
Babies that only can eat and sleep,
Babies that laugh and babies that talk,
Babies quite big enough to walk,
Dimpled fingers and dimpled feet,
What in the world is half so sweet
As babies that jump, laugh, cry and crawl,
Eat, sleep, talk, walk, creep, coo and all
Wee Babies?

—EUGENE FIELD.

SONG—"SLEEP, LITTLE BABY OF MINE"

Sleep, little baby of mine,
Night and the darkness are near ;
But Jesus looks down through the shadows
that frown,
And Baby has nothing to fear ;
Shut, little sleepy blue eyes ;
Dear little head be at rest ;
Jesus, like you, was a baby once too,
And slept on His own Mother's breast.
Lullaby, Lullaby,
Sleep, my baby, sleep.

Sleep, little baby of mine,
Soft on your pillow so white ;
Jesus is here to watch over you, dear,
And nothing can harm you to-night ;

O, little darling of mine,
What can you know of the bliss,
The comfort I keep, awake and asleep,
Because I am certain of this.

Lullaby, Lullaby,
Sleep, my baby, sleep.

Note.—This song may be sung as a solo, or learned by the children and sung in unison to the imaginary baby in their swaying arms.

What do Our Sunday School People Think of Babies?

Note.—Assign one verse each to seven fathers and mothers connected with the Sunday school, the bigger or more important they are the better. Let them tell the sweet story. Give verses 1, 4 and 6 to Mothers; 2, 3, 5 and 7 to Fathers.

THE BABY I LOVE

This is the baby I love !
The baby that cannot talk ;
The baby that cannot walk ;
The baby that just begins to creep ;
The baby that's cuddled and rocked to sleep ;
Oh, this is the baby I love !

This is the baby I love !
The baby that's never cross ;
The baby that papa can toss ;
The baby that crows when held aloft ;
The baby that's rosy and round and soft ;
Oh, this is the baby I love !

This is the baby I love !
The baby that laughs when I peep
To see is it still asleep ;
The baby that coos and frowns and blinks
When left alone—as it sometimes thinks ;
Oh, this is the baby I love !

This is the baby I love !
The baby that lies on my knee,
And dimples and smiles on me
While I strip it and bathe it and kiss it—Oh !
Till with bathing and kissing it's all aglow ;
Yes, this is the baby I love !

This is the baby I love !
The baby all freshly dressed ;
That, waking, is never at rest ;
That plucks at my collar and pulls my hair
Till I look like a witch—but I do not care ;
Oh, this is the baby I love !

This is the baby I love !
The baby that understands,
And dances with feet and hands,
And a sweet, little, whinnying, eager cry
For the nice warm breakfast that waits it close by ;
Oh, this is the baby I love !

This is the baby I love !
The baby that tries to talk ;
The baby that longs to walk ;
And oh, its mamma will wake some day
To find that her baby has—run away !
This baby—the baby I love !

But Cradle Roll Babies Grow

GROWING

The tiny, wee seed grows into a plant,
The plant grows into the flower,
But we cannot tell how the change is made,
Though we watch it every hour.

The wee, rosy babe grows into a boy,
The boy grows into a man,
But we cannot tell how the change is made,
Though we watch as close as we can.

These are God's secrets, but well we know
That the change is sure and true,
And all living things grow up towards the light,
Up towards the shine and the blue.

—MARGARET COOTE BROWN.

PRESENTATION OF PROMOTION CERTIFICATES

Request the members of the Cradle Roll, who are now old enough to attend the Beginners' Class, to come to the platform with their mothers or fathers. Assembled in semicircle, the superintendent may present each child by name with his certificate of Promotion from Cradle Roll to Beginners' Class or Primary Department. Then speak a few tender, earnest words to parents and children.

The children will then join in singing their Prayer Song, "Jesus, Teach Me," given on the following page.

BEGINNERS' DAY

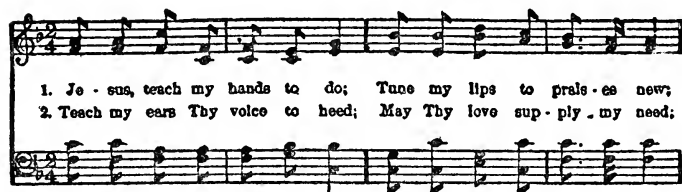
Nothing will command the attention of the main school more effectually than to have the Beginners march in at some session of the school, take their places upon the platform, sing one or more of their little songs, and go through some of their regular exercises. This may be followed by a statement from the superintendent as to what they are endeavoring to do, their needs, and possibilities.

A neat little invitation, gotten up perhaps with some Kate Greenaway pictures, inviting into the Department children of the congregation who may not be in the

JESUS, TEACH ME

M. C. B.

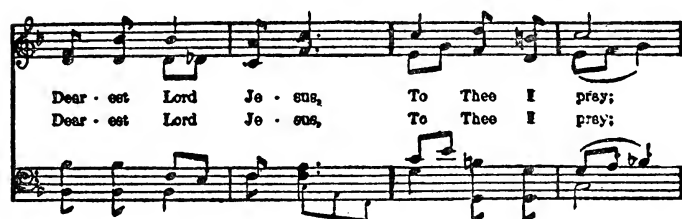
Margaret Coote Brown



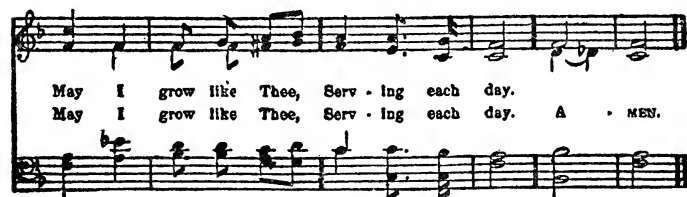
1. Je - sus, teach my hands to do; Tune my lips to prais - es new;
2. Teach my ears Thy voice to heed; May Thy love sup - ply my need;



Lead my feet to fol - low Thine; Fill with love this heart of mine.
Let my eyes Thy beau - ty see. And Thy truth a - bide in me.



Dear - est Lord Je - sus, To Thee I pray;
Dear - est Lord Je - sus, To Thee I pray;



May I grow like Thee, Serv - ing each day.
May I grow like Thee, Serv - ing each day. A - MEN.

school, could be distributed by the children themselves after their platform service is over. The sight of the children alone creates much interest.

PRIMARY DEPARTMENT DAY

On this occasion, the Primary officers and teachers arrange a program of ten or fifteen minutes, to be given by the Primary children, in the presence of the main school. It would consist of appropriate songs, recitations, and, best of all, the giving of some of the memory work that has been learned in the Sunday school. A specially prepared recitation addressed to the older people but given by one of the children would be very appropriate.

The children in their attractive attire afford in themselves ample decoration and entertainment, but the day offers a good opportunity to present to the school what is being done in this wonderfully interesting department of the work.

JUNIOR DEPARTMENT DAY

Junior Department Day is conducted in very much the same way as Intermediate Department Day, except that the program is arranged from the Junior standpoint, and the participants mostly Junior scholars. One of the teachers or officers of the Department acts as superintendent for the day.

As the Juniors usually meet in a room of their own, this is a fine opportunity for some bright boy or girl to tell the school what is going on in the Department. It is a good chance, also, to show the handwork

that is being done. The Department could sing an appropriate song, and repeat in concert some of their memory work.

INTERMEDIATE DEPARTMENT DAY

Let a committee from the Intermediate Department, made up of some of the officers, teachers, and scholars, prepare the program for the opening service, with the understanding, of course, that it is to be appropriate to the Sunday-school hour.

Some officer, perhaps the secretary, can give the standing of the Department, with interesting facts about it. A boy or girl might give an original talk or short paper on "What the Sunday School can do for a Boy or Girl." Another could give a similar talk or paper on "What a Boy or Girl can do for the Sunday School." It would be well for the Department to sing alone, standing while the rest of the school is seated. Some officer from the older departments of the school might give a little talk of appreciation of what the Intermediate Department is doing.

SECONDARY BOYS' DAY

Secondary Boys' Day may be held at any convenient time during the year, and should be confined to the opening service of the school.

Boys Prepare Program. It would be well to put the program into the hands of a committee of boys, being sure that a number of the older and wiser ones are in charge. Let them prepare the entire program, consulting, of course, with the superintendent. One of the older boys could act as superintendent for the day, other

boys being assigned to different parts of the program. There might be some special feature, such as a short talk by a boy on some such subject as "Why a boy should attend Sunday school," or "Why a boy should be a Christian," or "What can the Sunday school do for a boy," or "Why a boy should be loyal to his Sunday school." It matters little what the subject of the talk may be, so long as it presents some important phase of the work. The pastor or the superintendent, or both, could give a word of encouragement to the boys and a word of invitation to those who are not members. Have one of the older men in the Sunday school tell briefly what the Sunday school meant to him as a boy. Possibly some good strong business man might give a short talk on some such subject as "The kind of boy that succeeds in the business world," or better still "The Christian Religion the only foundation for a successful life." It would be well for all of the boys' classes of the Division to sit together. They might sing one of the hymns, or repeat a Psalm or other suitable concert exercise. Every effort should, of course, be made to get a large number of other boys who are not attending any Sunday school to be present that day, on special invitation.

Attend Church Service in Body. This is a good opportunity to cultivate the departmental spirit, and it ought to be done. There could be no finer feature of this day than the attendance of the Secondary Division, in a body, upon the preaching service.

Sometimes the Sunday schools of a neighborhood—or of a city as was the case recently in Kansas City—all have Boys' Day on the same Sunday. This attracts wider attention, of course, and secures a larger attendance because of the greater publicity.

One California Boys' Day. Below is a description of a Boys' Day held in Los Angeles, and described by Wiliametta Preston in the *Baptist Teacher*:

"The Juniors planned it all themselves, superintendent, teachers, boys and girls. It was to be 'for all the boys in town,' and the boys set the age limit from eight to fifteen.

"They made a list of all the boys of that age who were not members of some other school. These were to be invited and urged to come. Then the committees were arranged to make the day as attractive as possible. The girls had charge of the decorations and—but that was to be a secret. The other work was all to be done by the boys. It was to be a Boys' Day, arranged and carried out by the boys.

"At least ten minutes before the opening exercises the boys and their guests began to come. Each boy held himself responsible for the presence of all the boys he invited. He went first to the boy living farthest away, and, getting him, the two called for the next, until, by the time they reached the school, each boy had a 'string' of guests numbering eight or ten.

"These boys came into the regular classes, enlarged sufficiently to accommodate them all. The teachers and superintendent were ready with cordial welcomes. The girls had 'favors' for each—just a tiny flower (the first they had ever worn) for the buttonhole.

"The opening exercises were for the boys—martial music, responsive readings, a Bible drill, more singing in which all could share, a story by the superintendent, and then a brief period of class work. Coming back for the closing exercises, they found that they were to march into the auditorium together—all the boys and their

guests—that seats upon one side had been reserved for them, and that the pastor was to tell them a story about a boy. Of course it was the Boy Jesus whom he described, making Him so altogether lovable that the boys wished to be like Him.

“The next surprise was the announcement at the close of the service that dinner was served in the dining-room for all the boys. This was the girls’ share of the day. The pastor and the superintendent were guests of honor. It was a Sabbath dinner, in no way infringing on the sacredness of the day, but it was the next thing for these boys. They had their opportunity to speak freely, before impressions were dissipated, of things nearest to their hearts. They had questions to ask and problems to solve. ‘Why’ was the beginning of many of the questions.

“Then names were asked for enrollment in the school. A few went even beyond. ‘Why can’t we decide the question once for all?’ asked Keith Beloit. ‘We know that we want to belong to Jesus. Why not give ourselves to Him now?’

“A few elderly church members had feared the result of a Sunday dinner in the church. Their fears would have been dispelled could they have seen the way those boys arose in their places about the long tables, signifying in this way their purpose to belong to Christ.”

A Secondary Boys’ Day properly carried out will greatly strengthen any school.

SECONDARY GIRLS’ DAY

The same general suggestions apply here as in Secondary Boys’ Day, except that the topics for discussion

should be appropriate to the girls' life, and the chief participants should be the older girls and young women.

BOY SCOUT DAY

The first Sunday in February is an appropriate time for the observance of Boy Scout Day, as it is the Sunday nearest the anniversary of its organization.

The Boy Scouts are not a military organization, nevertheless the appearance in uniform and marching together is always attractive. It is questionable whether it is desirable to have the boys appear in uniform on Boy Scout Day; it would, however, add to the attractiveness of the program.

Do not put on the whole Scout Troop, but let the program be given by about fifteen boys. Have one boy with a good strong voice explain what the Scout movement really is, giving the number of their troop together with the name of their Scout Master and officers. Have another boy repeat the Oath, which is as follows:

"On my honor I will do my best:

1. To do my duty to God and my country, and to obey the Scout law.
2. To help other people at all times.
3. To keep myself physically strong, mentally awake and morally straight."

Then have twelve boys repeat the twelve Scout Laws, each boy repeating one law:

"The Scout Law, covering twelve fundamental principles of life, requires a scout first of all to be *trustworthy*. That means he must not tell a lie, cheat or deceive, but keep every trust sacred. A Scout is *loyal* to all to whom loyalty is due, including his Scout leader, his home, his

parents and his country. A Scout is *helpful*, that is, he is prepared, through the special program of scouting activities, to save life, help injured persons and to do at least one worth-while good turn daily. A Scout is *friendly* to all, a brother to every other Scout. A Scout is *courteous*, especially to women, children and old people, and he must not take any pay for his acts of courtesy or kindness. A Scout is *kind* to animals and will not kill nor hurt any living creature needlessly. A Scout is *obedient*; a Scout is *cheerful* even when facing hardship and drudgery. A Scout is *thrifty*; he not only recognizes his obligation to pay his own way, but realizes his duty to help carry the burden of worthy causes and the needs of his country. A Scout is *brave* and does what he knows is right in spite of jeers and threats. A Scout is *clean* in body and thought, stands for clean speech, clean sport, clean habits, and travels with a clean crowd. Finally, a Scout is *reverent* towards God; not only is he faithful in his own religious duties, but he respects the convictions of others in matters of custom and religion."

This may be followed by a five minute talk by some leader, perhaps the Scout Master, or by the pastor or superintendent, on the general purpose of the Boy Scout Movement and how it is fitting into the local school life. In the school in Chicago of which the writer is superintendent, the Scouts carry messages each Sunday to the absentees, deliver Church Calendars on Saturdays, and carry many messages through the week for the pastor.

The school may sing a militant song, such as, "Onward Christian Soldiers," "The Son of God Goes Forth to War," "Faith of our Fathers," or something of that sort. Then close with the boys who have participated giving the salute to the flag.

This can all be done in fifteen minutes, or twenty minutes at the most, and will make a pleasant service.

GIRL SCOUT DAY

This may be carried on in much the same manner as Boy Scout Day, excepting that the statements would be different, covering their organization, activities, and methods of procedure.

ADULT BIBLE CLASS DAY

No feature of our Sunday-school work is responding in interest and growth as is the Adult Division. It may almost be said that the Adult Bible Classes have saved the day in giving to the Sunday school the standing it has deserved all these years. There are those who believe that the Sunday school is growing more rapidly to-day by the addition of members above twenty years of age than by the addition of members below that age. Certain it is, it is an adult age in the Sunday school. The Adult Bible Classes give a stability and strength to the Sunday-school movement that no other department can give.

The program for the opening service of the school should be placed in the hands of a committee from the Adult Bible Classes. This committee will be troubled with an embarrassment of riches when it comes to preparing the program. A male chorus or quartette might sing. A rehearsal of some of the activities of the Adult Bible Classes would be exceedingly interesting. It would

not be out of place for one of the best classes to stage an opening service of a class session, going through all the business of a regular session, omitting the teaching of the lesson. This would be a good object lesson to the visitors present and, perhaps, an inducement to them to become members of the school. Of course, special effort should be made to secure the attendance of as many adults as possible—certainly of those who are members of the church and not connected with the Sunday school. A pleasing feature of such an exercise would be the reading of messages from former members of the classes represented, many Bible Classes nowadays having a motto, "Once a member always a member." The Wesleyan Bible Class, of Chicago, has a large United States map hung in its room, indicating where the members now live who have left the city. The display of such a map would create much interest. A brief rehearsal of the benevolences and activities in which the classes are engaged would be instructive.

Paper armlets with the Adult Bible Class button may be secured at very trifling cost, and could be worn by all adult members.

It would be well to have a printed program for this service, which might include one of the many popular Adult Bible Class songs.

A program carried on in this way should surely add greatly to the interest of the school, and attract many new members.

MOTHER'S DAY

The Mother's Day International Association has very kindly furnished for this book the following article:

“Mother’s Day has become one of the most popular celebrations of the Sunday school and church.

Origin of Mother’s Day. “This celebration was established by Miss Anna Jarvis, of 2031 North Twelfth Street, Philadelphia, in order to continue the life-work of her mother—Mrs. Anna M. Jarvis—and to make it an international welfare work for the homes of all lands. Mother’s Day, therefore, owes its inspiration to Mrs. Jarvis, as a mother, Sunday-school worker, and church-woman.

“Many persons have an idea that Mother’s Day was a mere suggestion, and that it has carried itself forward. This is an erroneous idea, for back of the international celebration of Mother’s Day have been years of the hardest kind of work and expense by its founder.

Mother’s Day International Association. “In order to better advance the all-nations celebration of Mother’s Day and to develop its welfare work for the home, the Mother’s Day International Association was founded by Miss Jarvis, who is its president. Among the Association’s active and honorary officers are persons prominent in all of the States.

Time of Celebrating. “Mother’s Day is celebrated in Sunday schools, churches, etc., on the second Sunday in May. On the Friday and Saturday preceding, the day is observed in day schools, and by business, civic, and similar organizations. The time of celebrating Mother’s Day is, therefore, of fixed days, rather than fixed dates.

Mother’s Day Badge. “Either a white carnation or the button-badge gotten out by the Mother’s Day Association, is the official badge of Mother’s Day. No other badge should be worn or used.

“The white carnation is the chosen emblem of Mother’s

Day because it is thought to typify some of the virtues of motherhood. It is the first flower to be used as an international emblem of mother, home and country.

Manner of Celebrating. "Mother's Day should be celebrated in a way that will make it uplifting and of practical benefit, for this is not a day of idle sentiment. Through some distinct act of kindness, a letter, visit, gift, or telegram, show grateful affection for the mother and father to whom filial gratitude is due. Stamp the day with kindness and brotherhood, so that the shut-ins, the lonely, and others with whom a little joy goes a long way, may be blessed through the observance of this holiday of the heart.

"In the Sunday-school and church societies, honor should be given to parents, especially the mothers, old and young. Escorts or conveyances may be provided for the aged. The Mother's Day badge or program should be sent to persons kept at home through disablement or necessity.

"Mother's Day affords a timely occasion for remembering the faithful workers of the Sunday school and church; such as the pastor, superintendent, teachers, church-workers or old members. Too little appreciation is shown of the men and women who carry forward the work of the Sunday school and church through their faithful attendance and labor.

A Memorial Day. "Members of the Sunday school and church and their allied organizations who have passed away since last Mother's Day should have their names recalled through some tribute, or the decoration of their graves. If the latter be not possible, then graciously remember with the memory flower of Mother's Day those who sorrow for loved ones.

Official Program. "The Mother's Day Association issues annually an Official Program, which it desires all celebrants to use. This program is based on the past experience of the Association's work, and on its future plans for the uplift of the home. The program is designed to be not only entertaining but of practical benefit to the Sunday school, church, etc.

Decorations. "The Mother's Day decorations of the home, Sunday school, church, business place, or auditoriums, should always be largely of flags of the country celebrating. The pulpit, or speaker's desk, should be covered with a flag. It has become the custom in many cities for public buildings, business houses, lodges and homes, to display from their windows the national colors on Saturday and Sunday of Mother's Day, in order to give emphasis to the fact that there is no higher patriotism or service to one's country than true parenthood and true homes. Other auditorium decorations may be of flowers, plants, birds, green branches of trees, or anything else that will appropriately give a May-time effect.

"The mother-loving hearts of men and women will be inspired to make the Mother's Day celebration a heart service, and much that is personal to the Sunday school may enter into any celebration.

"Any information regarding Mother's Day work, programs, badge, celebration, or supplies, may be obtained (send postage for reply) from the Mother's Day International Association, 2031 North Twelfth Street, Philadelphia."

Wide Observance. The beautiful sentiment surrounding Mother's Day has caused it to grow into favor more rapidly than any other Special Day observed in the Sunday school. The idea has spread so far and wide that it

is no longer confined to the Sunday school. It is observed in schools, colleges, institutions, the army and navy, lodges, fraternities, and all sorts of organizations. Proclamations for its observance have been issued by the governors of many States of the Union, and Congress has recognized the day by wearing the Mother's Day flower, the white carnation. The day is also observed in Europe, Africa, Asia, and the Islands of the Sea, including Madagascar, the Fiji Islands, the Philippine Islands, and many others.

The Service. The temptation will be to give up the whole Sunday-school hour to the Mother's Day service. While the time could be most profitably spent, this would hardly be wise. Some schools, in order to avoid disturbing the study period and to insure ample time, have a special service in the afternoon or early evening. The Sunday-school hour, however, is the best time, devoting not more than thirty minutes to the Mother's Day feature, interesting and lovely as it is.

Special effort should be made to secure the presence of as many mothers as possible. Beautiful invitation cards with white carnations embossed upon them may be had at small expense. Carriages or automobiles should be provided for those who are too old or feeble to attend otherwise; they probably will enjoy the service more than any present. One school sends two Boy Scouts with each automobile or carriage to help any of the mothers who may need assistance. Rocking-chairs and other easy chairs may be provided for them near the platform. Arrangements should be made, also, for the care of small children either at the homes or at the church, so that the mothers may attend the service.

There is truly an embarrassment of riches when it

comes to special printed services and suggestions for the observance of the day. All Sunday-school supply houses issue material in profusion, with buttons, badges, pennants, illuminated post-cards, programs, etc. If a regular printed exercise is used, ample time should be allowed for its preparation.

How Some Sunday Schools Have Observed Mother's Day. Miss Elizabeth Kilpatrick, the teacher of a Men's Bible Class, in Corinth, Miss., gives the following account of their last Mother's Day celebration :

"A friend of the class sent two or three crates of white American Beauty roses, and the class purchased lovely old-fashioned, white, spicy pinks. The room was elaborately and beautifully decorated. Then the fellows had flowers, with pins, for every man who came to Sunday school, church in the morning, or church at night. They sent bowls of roses to the various hotels, so that even the man who did not attend Sunday school would get the Mother's Day joy. The class sent automobiles for all the mothers of the class members. They had been previously notified to be ready, and rocking-chairs, hassocks, and everything to make them comfortable had been provided, together with white flowers for each. Quite a number were there who had not been out for a long time. There was a beautiful program of songs, prayers, and spoken word, in that exquisite room, so white and typical of the life our mothers would like to have us live, and the influence remains in the class to-day, and in the hearts of the mothers, who wish the class might do just that way again. Of course, the promise was made that every man present would do something kind for his mother—write or telegraph her, or if she had passed away, do something for somebody else's

mother. Many an old lady's heart was made glad that day by those big men and the tender things they did."

Another school announced that two beautiful bouquets of white carnations would be given—one to the oldest mother present, and the other to the mother with the largest number of children belonging to the Sunday school and present that day.

The oldest mother present sometimes sits in the front of the school, holding her hands in the form of a cup. The scholars then pass her chair in processional, placing their offering in her hands. It can then be truly said that the offering is put in "Mother's Hand."

Mother's Day Flag. A Mother's Day Flag has been devised by the Rev. Henry Moser, Aurora, Illinois. He describes it as follows:

"I am using the three colors of our National Flag to represent the three fundamental characteristics of true motherhood. The flag is made of a blue field; on the left end, about the middle, is a red heart, and above the heart a white carnation. The blue field stands for that indomitable spirit of loyalty to what every true mother believes to be for the highest good of her home and native land. The red represents the spirit of sacrifice, which is the language of the mother-heart and life. The white stands for purity, which gives power and fragrance and beauty to the home and to society wherever the true mother-spirit prevails."

The first time this flag was introduced, it was in connection with a very simple Mother's Day service which Mr. Moser planned for his own Sunday school. He tells of it in this way: "A class of girls, one bearing the Mother's Day Flag, marched to the platform from one

side, while a class of boys, one carrying the National Flag, marched to the platform from the opposite side—all keeping step to the music. The boy, holding up the National Flag, said: ‘Three cheers for the Flag of our Country, the emblem of peace and good-will to men.’ The girl flag-bearer said: ‘Three cheers for our Mother’s Flag, the emblem of purity, loyalty, and love.’ Then, uniting the two flags, the boys and girls repeated:

“ ‘ To-day we unite the two flags that we love,
And honor our Saviour who came from above
To brighten our homes and to bless our land,
Then give us a place at His own right hand.’ ”

Mother’s Day Songs. Two songs which have become quite popular are given below:

MOTHER

(Tune “America”)

“ Mother ! That precious name,
Forever more the same,
Earth’s sweetest word !
Though ages past have flown,
No sound was ever known
Like that dear name alone !
Or ever heard !

“ From childhood’s earliest day,
She guarded all our way,
With tenderest care.
She shared our every woe,
Each cherished hope did know,
Heard every whisper low
Of childish prayer.

“ Our Mother’s God, to Thee,
 In deep humility,
 We lift our prayer :
 Keep those we love the best
 Through every trial and test.
 And may they ever rest
 Safe in Thy care.”

I’LL WEAR A WHITE FLOWER FOR YOU, MOTHER DEAR

(Inserted with the kind permission of the author, Mr. Charles M. Fillmore, Indianapolis, Ind. The chorus, with music, may be obtained separately.)

“ Mother dear, I’ve been thinking much of
 you to-day,
 And of all you have done for me ;
 And how little for my part I have done in
 return
 For your wonderful love so free.
 As a token of my gratitude,
 For your constant, tender care
 This flower white upon my heart
 For you I’ll wear.

“ ’Tis an emblem, dear mother, and it
 speaks of you,
 In a language of mystic lore ;
 Its clear whiteness a symbol of your own
 purity,
 And its grace of the form you wore ;
 While its fragrance breathes loving sacri-
 fice,
 Faithful service rich and rare,
 And so this flower upon my heart
 For you I’ll wear.

“ When the toils of the earth life, mother
 dear, are o’er,
With its sad, bitter, parting tears,
We shall meet over yonder in that bright,
 better world,
Free from troubles and haunting fears ;
In that ever sunny Summerland,
Amid Eden’s bowers fair,
Upon my heart a fadeless flower
For you I’ll wear.

CHORUS

“ I’ll wear a white flower for you, mother dear,
The best friend that ever I knew, mother dear,
So gentle, so loving, so tender, so true ;
I’ll wear a white flower for you.”

FATHER’S DAY

In many ways Father’s Day lacks the sentiment of Mother’s Day. There is, nevertheless, a place for Father’s Day, and some schools have made a fine success of it. The day has been observed to considerable extent in Providence and other eastern points, also in California.

Time. The third Sunday in May, the Sunday immediately following Mother’s Day, has been suggested for the observance of Father’s Day, with the red carnation as the flower to be used, the white carnation being used for Mother’s Day.

Banquet Preceding Father’s Day. In some places a committee of the older boys arranges a banquet for the fathers on the Friday night before Father’s Day. Every father who has boys in the school is invited to be the

guest that night of his oldest boy, and sits with him at the table. Fathers without boys in the school are the guests of some other boy, so that every father who is there is the personal guest of an older boy-member of the school. After-dinner speeches add to the interest.

Program. On Sunday the Father's Day flower is worn, and a special program is given by the men and boys. The Reverend Charles M. Fillmore, of Indianapolis, Indiana, issues a pamphlet, which sells for ten cents per copy, giving readings and recitations for Father's Day, many of which are very choice. An original talk or paper by one of the boys about "Fathers" would be appropriate, also a short address by the pastor upon the virile side of the Christian religion, urging the fathers who are not now identified with the church and school to take a more active part. "The Cotter's Saturday Night" would be an appropriate reading, if such a feature is desired. There are many appropriate hymns, such as "God of our Fathers," "The Man of Galilee," "Stand up for Jesus," etc. The following hymns were written and copyrighted by the Broadway Baptist Sunday School of Providence:

FATHER'S HYMN

(Tune, "*The Son of God goes forth to war*")

Oh, Father's Day, how much 'twill mean,
If men o'er all the land
Will show to others lives so clean,
Lives clean, of heart and hand.
Then their example will be felt
O'er all this world so wide,
And make the hardest hearts to melt
For Christ the crucified.

The Son of God would not debar
But rather would He train
The men who follow from afar
To closer come again.
Who now will follow where He trod
While Jesus leads the way?
He best can know the love of God
Who follows day by day.

The Son of God, His all He gave,
His own life-blood, to win
Upon the cross He died to save
And free men from their sin.
There on the cross after man's fall
His life-blood did outpour;
Your life He seeks, He wants it all,
To live for evermore.

We meet to-day to praise His name,
To tell His wondrous love,
To sing in song our cheerful theme
Of that blest home above.
God grant that this our Father's Day
May help set some men free,
Teach them to follow all the way,
And worship only Thee.

—ALBERT KNIGHT.

FATHER'S HYMN

(*Tune—"America"*)

God bless our Fatherhood,
Lead them closer to God,
By Thy right hand.
With living force so strong
Abolish ev'ry wrong,
Fill Thou their hearts with song,
Through this broad land.

Make character supreme,
Its force a living theme
Let honor bring.
'Twill drive dull care away,
When he shall hold full sway.
On this our Father's Day,
We'll crown him King.

So teach manhood to be,
In all sincerity,
Worthy Thy name.
Forgive men when they pray,
Keep them from going astray,
And lead them all the way
Thy help to claim.

And when the Fatherhood,
In songs of Brotherhood,
Their voices raise,
Make all the sons of men
Live noble lives, and then
We all shall say, Amen,
To God be praise.

—ALBERT KNIGHT.

PARENTS' DAY

What has been said of Mother's Day and Father's Day would, if combined, make a good outline for Parents' Day. Both white and red carnations might be worn—the white by the mothers and the red by the fathers. The decorations could be of the same colors.

In one school, on Parents' Day, families sit together, the girls sitting next to the mother and the boys next to the father.

The program might be built around the home and the Sunday school with, perhaps, a talk by a father or mother deeply interested in the work of the Sunday school on "The Benefit the School can be to the Home," and by another on "The Benefit the Home can be to the School." These two talks would make the outline of a very helpful program that would do much towards tying the home and the school together. Parents' Day programs may be obtained from the publishing houses.

MEN'S DAY

Let the men of the Sunday school conduct the opening service, giving it just such a turn as they like.

A male chorus might sing. All of the men, standing in front of the school, might sing together some such song as "The Man of Galilee," or other appropriate selection. Somebody could tell "What the Sunday School can do for the Men," and another "What the Men can do for the Sunday School," or "The Magnitude of the Men's Work in the Sunday School."

All the men of the church and the fathers of the children should be solicited to attend, and any others who can be reached.

The object of the day is to show that the men are really in the Sunday school. Probably three million of men over twenty-one years of age are in the Sunday schools of North America to-day.

FATHER-AND-SON SUNDAY

Father-and-Son Sunday may be held at any time of the year, and should be confined to the opening service

of the school. Father-and-Son Banquets have been heard of for some time, but Father-and-Son Sunday is comparatively new.

It is a day when fathers and sons come together, sit together, and have special recognition in a brief service prepared particularly for them. Of course, the program should be very carefully arranged, avoiding anything that looks like mere entertainment. Great interest would be added if three generations could be present—father, son, and grandson. A brief talk by a father and another by a son, each presenting from his own standpoint his views of the relation of father and son in the Christian life, would be very appropriate. It is not the purpose of this book to give programs, but rather to call forth the ingenuity, originality, and genius of its readers to prepare their own programs, thus insuring freshness and local adaptation.

Such a day affords a fine opportunity for boys in the Sunday school to bring fathers who do not attend, and possibly for fathers to bring sons who do not attend.

OLD PEOPLE'S DAY

(Old Folks' Day)

This is intended to be a day when the gray hairs of the fathers and mothers and old people generally are honored. Special effort is made to get as large a number present as possible. Carriages or automobiles should be sent for those who, otherwise, would be unable to attend.

It would be well if the program were made up of remarks from the old people, and songs by them as well.

If it were advertised in advance that one of the old church hymns was to be sung by a choir no member of which was under seventy years of age, it would create much interest. The oldest man or woman might be seated on the platform, and shown some distinctive honor. It would be fine, too, to present some flowers, especially to those above a given age.

HOME DEPARTMENT DAY

Home Department Day should occur at least annually, occupying the opening service of the school. Early in the fall, possibly just preceding or just following Rally Day, is a good time, though any time will do. The program should be prepared by the superintendent of the school, the superintendent of the department, and the church visitor.

Securing Attendance. There are many members of the Home Department who are able to attend on a special occasion, but who cannot attend regularly. The presence of all the members of the Department should be secured so far as possible. This will require that some of the aged and feeble be brought in carriages or automobiles or invalid chairs. There are, of course, plenty of men who are ready to render this choice service.

The Program. The superintendent of the Department should briefly outline the work the Department is trying to do, giving the enrollment, and, possibly, reading the names of the members, or these names may be in the program if one is printed. A short talk on "The blessings that come from being a member of the Sunday school through the Home Department" might be given

by a member of the Department. As the Home Department always contributes money, it would be well to make some report as to what has been done with this money during the past year. This will interest the whole school. If there are correspondence members of the Department, as there often are, composed of those who were at one time members and have moved away but who still maintain their membership, letters should be solicited from them to be read on this occasion. Everything possible should be done to indicate that the Home Department is not a separate organization, but that its members are really a part of the school. The pastor and the superintendent could give a few words of welcome. The oldest member present, perhaps both the oldest man and the oldest woman, could be seated on the platform. All the members who can remain throughout the session can join the Home Department Class regularly maintained in the school and composed of such members of the Department as can attend. (The attendance in such a class will, of course, be irregular, but it affords the members a place of their own when they can attend.)

Souvenir. Present each member of the Home Department with the school flower or some other souvenir of the occasion. We are just beginning to recognize the power of the Home Department.

OFFICERS' DAY

The program for this day would be carried on in much the usual manner, except that two or three minutes would be given to each of the main officers, including the secretary, treasurer, librarian, superintendent of classification, director of education, etc., to present to the school such

items as should have their attention, and in which their interest is sought. By having the different officers present these things, more interest is created than if the superintendent, or one person, should do it all.

IV

RALLY DAY

(Home-Coming Day—Roll Call Day—Every Member Present Day, etc.)

Its Opportunity. Rally Day, true to its name, gives opportunity for gathering together the entire membership of the school and as many as possible of the church members, parents and friends, for a grand rally before undertaking the campaign of the fall and winter. Coming, as it usually does, at the end of September or the first of October, it affords an excellent opportunity for gathering the stragglers together, strengthening the weak places, and making definite plans for the future. The last Sunday in September is the most popular day, as it marks a suitable break in both the uniform and graded lessons.

Promotion Day. In many schools, Rally Day is used as Promotion Day as well. If promotions are conducted, there will not be time for much of anything else. Promotion Day is one of the very few days to which it is sometimes advisable to give the entire Sunday-school hour.

Attendance Devices. Probably no other festival day of the year has developed such a wealth and variety of printed matter as Rally Day. Fancy post-cards galore and all sorts of designs and pictures are called into use. Some are very unique and effective, while others are ridiculously funny and a burlesque upon the whole Sunday-school work. The day, however, when properly con-

ducted, is a very profitable one, and has, as a rule, the largest attendance of any Sunday of the year. Pennants or banners are often given to the classes that have their entire enrollment present.

Some Card Methods. One school wanted an attendance of five hundred. They hung up five hundred cards in such a way that they covered a large board, like a blackboard; underneath was a motto or picture. As the classes reported, the cards were taken down, revealing the picture, which would not all appear unless all five hundred cards were removed. Other schools have similar cards, but they are given out to the members beforehand, and as the scholars come into the room, the cards are gathered and hung on a frame for this purpose, each card bearing the name of the member. This can be done where the school is not too large. In one school, "200," which was the Rally Day goal, was printed upon a screen, and entirely covered with the cards when they were in place.

Vacation Envelope. Some schools begin to work for Rally Day at the beginning of the vacation. One school gives out Vacation Envelopes to all who leave the city. These envelopes contain an introduction card, absentee cards, a little Gospel of John, a small American flag, an advertisement of Rally Day, etc. Rally Day is thus looked forward to and kept in mind all summer. The scholars are asked to procure, during the vacation, a fagot for the "Fagot Fire," which in this case is used for the entire school and not for the workers only.

Rally Day Social. Then, a great Sunday-school social is held just preceding Rally Day. This affords a fine opportunity for advertising. If every department of the school has some feature in the program for the social, no

department knowing what the other departments are going to do, there is likely to be a very pleasing variety that will make the program interesting.

Pre-Departmental Rallies. It is a good thing to have departmental rallies on the Sunday before the main rally. These will strengthen the main rally and give the departments a good boost at the same time.

Pre-Evangelistic Meetings. A good many schools these days are dropping out the spectacular entirely, and building up the Rally Day around an educational or a missionary program, while others build it around the evangelistic idea, having a week of meetings of an evangelistic nature, with special features and topics each night, and closing with Sunday of Rally Day.

March of Departments. In some schools, the departments enter the main auditorium on Rally Day singing an appropriate hymn—the Home Department singing “How Firm a Foundation,” the children singing songs appropriate to them, and so on. The departments marching in, in order, beginning with the Cradle Roll, then the Beginners, through to the Home Department, present a beautiful picture, and one that will never be forgotten.

Roll-Call. If the school is not too large, a roll-call is effective. It may be conducted somewhat as follows: The general officers may be called by name, each one rising and repeating a Bible verse. Then the classes may be called, the entire class rising, and the teacher, or one of the scholars, speaking for the class, tell how many are enrolled, how many are present, the amount of their offering (if offerings are taken), and any other information that would be desirable; then, the whole class, before sitting down, might repeat a Bible verse learned for the occasion.

From Three to Ninety. One school had a very interesting feature given by men and boys. The first boy on the platform was three years old, the next five, the next ten, the next fifteen; then older persons, one twenty, one twenty-five, one thirty, one thirty-five; and so on, up as high as they could go. The little fellow started in with a very simple verse, "God is Love," the older ones giving verses a little longer. The last one to speak was an old man of ninety. Unable to stand, sitting in a wheel-chair, he repeated in a clear, silvery voice, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." The superintendent, telling of the day, said that when the old man finished speaking, there was not a dry eye in the house. Then all the company of men and boys on the platform repeated together, "So we thy people and sheep of thy pasture will give thee thanks forever: we will show forth thy praise to all generations." Then the audience repeated the Twenty-third Psalm. "I never witnessed anything more impressive in my life," was the testimony of one man.

A Responsive Reading. The following helpful and suggestive responsive reading was used as a Rally Day feature in the First Baptist Sunday School of Hartford, Connecticut:

OUR IMMEDIATE TASK

The Field :

Pastor—How great is our field ?

All—"The field is the world" (Matt. xiii. 38).

Superintendent—When is the harvest time ?

All—"Say not ye, There are yet four months and then cometh the harvest ? Behold, I say unto you, Lift up your eyes and

look on the fields, that they are white already unto harvest ”
(John iv. 35).

Ass't Sup't—Are there any children and youth of Protestant families in Hartford not enrolled in its Bible schools ?

All—There are thousands of such and it is our business to win them even as Jesus commanded—“ Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame . . . and constrain them to come in, that my house may be filled ” (Luke xiv. 21, 23).

The Workers :

Teachers—What should be the spirit of the workers ?

Scholars—“ I heard the voice of the Lord, saying, Whom shall I send and who will go for us ? Then I said, Here am I ; send me ” (Isa. vi. 8).

Teachers—Is there need for haste ?

Scholars—“ We must work the works of Him that sent me while it is day : the night cometh, when no man can work ”
(John ix. 4).

Women and Girls—How earnest should the workers be ?

Men and Boys—“ My beloved brother, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord ” (1 Cor. xv. 58).

Women and Girls—When should we begin ?

Men and Boys—“ Son, go work to-day in the vineyard ” (Matt. xxi. 28).

The Power :

Pastor—From whom shall the workers receive help ?

All—“ But ye shall receive power, when the Holy Spirit is come upon you ” (Acts i. 8).

Ass't Sup't—Will our work fail without Christ ?

All—“ Apart from me ye can do nothing ” (John xv. 5).

Teachers—How shall God equip us ?

Scholars—“ Be strong in the Lord and in the strength of His might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil ” (Eph. vi. 10, 11).

The Result :

Women and Girls—What promise is given to the workers ?

Men and Boys—" Let him know, that he who converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins " (James v. 20).

Pastor—What recompense shall be theirs ?

All—" He that reapeth receiveth wages and gathereth fruit unto life eternal. And they that are wise shall shine as the brightness of the firmament ; and they that turn many to righteousness as the stars forever and ever " (John iv. 36 ; Dan. xii. 3).

A Lighthouse. One school had a lighthouse built of red bricks made of pasteboard. Songs were sung about letting the lights burn, and there were talks on " How the Sunday school can let its light shine." A high-powered electric light was turned on in the top of the lighthouse, thus making it very realistic and impressive.

Mobilization. The North Baptist Church of Camden, New Jersey, used, recently, with good effect, a program built about war terms. In these days of war the words " Mobilization," " Call to Arms," are suggestive. The officers of the school were, for this day, given army names, the building was known as Headquarters, the pastor as the Corps-Commander, the superintendent as the Commander of the Sunday-School Division.

A Flag-Raising. Sometimes a Flag-Raising is held with appropriate exercises. A pole can be attached to the platform upon which to raise the flag, or a pulley may be attached to the ceiling and the flag pulled up with a rope.

Fishing Trip. A Rally Day Fishing Trip was held in the Westminster Sunday School, Lethbridge, Alberta, the first Sunday school in Alberta to get " all the church in the Sunday school." Of the two hundred and thirty-

one on the roll, two hundred and twenty-two were present, seven being sick and two out of the city. The purpose of the program was to enlist and inspire the full membership to hear and obey Him who said, "Come ye after me, and I will make you to become fishers of men." On the Sunday preceding Rally Day an illustrated leaflet emphasizing the importance of the "fishing trip" was distributed as a final "call to the colors." The following is an account of the service taken from the *Sunday School Times*:

"On Rally Day the first speaker, armed with a rod, hook, and line, talked about preparing to fish, the enthusiasm of the fisherman, locating the stream, and procuring the bait. Another told how the fishing was actually done, how to catch the different kinds of fish, the qualities of the successful fisherman, etc. The ideas were demonstrated by casting the line, and sure enough a real fish (though dead) was landed. A third speaker had a 'string' of real fish, and explained what should be done with the fish after they were caught. There were three special 'fishing' musical numbers by the Elementary Department. All present were given a souvenir book-mark showing a cut of the pastor and class presidents, and pointing to the results of a poor or successful 'catch.'

"As a result of 'going fishing' on Rally Day the school is now on a six weeks' 'fishing expedition.' A large chart at the front of the church extends an invitation, tells the congregation that the school is aiming to get one hundred new members, and shows the results of each week's 'catch.' The 'fishermen' set out on this expedition with confidence, realizing that every member being 'on deck' to receive the special lessons on fishing

on Rally Day will show the fish that every member of the fishing crew has a vision of what it will mean to them if they have a good catch, and if they don't catch anything, to the person who is caught and to the person who is not caught."

A Cruise. One Minneapolis school observed Rally Day recently as a Cruise. The program is so unique that we are passing it on. It is headed with the picture of a sailing yacht :

"He paid his fare and went " (Jonah i. 3).

Sail at 12 o'clock sharp.

We want you to be one of 500 passengers. Invite a friend to enjoy the trip with you.

11:55 A. M. Music by Orchestra on the Forecastle. (Passengers and Crew come on board.)

Weighing the Anchor. (Sing 93 and 89.)

A Message to the Master of the Waves. By the Navigating Officer.

Consulting Our Chart. Led by the First Mate.

Leader—Who is our Pilot?

School—If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me and thy right hand shall hold me.

Leader—What are our Clearance Papers?

School—For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life.

Leader—What is our Chart?

School—All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. Study to show thyself approved unto God; a workman that needeth not to be ashamed, rightly dividing the word of truth.

Leader—What is our Compass?

School—Howbeit, when He, the Spirit of truth, is come, He will guide you into all truth.

The Spirit searcheth all things; yea, even the deep things of God.

Leader—What is our Anchor?

School—Now the God of hope fill you with all joy and peace in believing that ye may abound in hope, through the power of the Holy Spirit, which hope we have as an anchor to the soul, both sure and steadfast.

Leader—What Currents are we to Avoid?

School—Enter not into the path of the wicked, and go not in the way of evil men.

Leader—What is our Course?

School—I am the Way, the Truth and the Life; no man cometh unto the Father but by me.

Leader—What is our Port of Destination?

School—We are journeying unto the place of which the Lord said, "I will give it you." Looking for a city which hath foundations, whose builder and maker is God.

First Stop at Cradle Cliff. (To pick some flowers.)

Cruising Past Beginners' Beach.

Rounding Primary Point.

School of Practice.

Receiving a Wireless.

Settling With the Purser. (No change.)

Instruction From Experienced Voyagers. (Three minutes.)

"Dangers of the Voyage" (Temptations).

"The Compass" (Conscience).

"The Chart" (Bible).

"Our Pilot" (Jesus).

"Life Saving Stations" (Church and Sunday school).

Orchestra—Five minutes to mark books and welcome new scholars.

Closing—No. 146.

Department Plans. As a part of a Rally Day pro-

gram, the departmental superintendents might very briefly outline their plans for the fall and winter.

All Day Rally. The whole day is coming to be called Rally Day: the morning church service being a Church Rally, the meeting of the young people's society in the evening being a Society Rally, and the evening church service being a general fellowship meeting or rally of all the departments of the church.

New Year's Denominational Rally. A "New Year's Morning United Rally" of all the Methodist Sunday schools in Winnipeg, Manitoba, has been conducted in Grace Methodist Church for twenty-six consecutive years, growing annually in volume and value. The Presbyterians of the city held a similar Rally this year, at the same hour. Each denomination sent a representative to the other gathering, conveying their greetings.

Rally Month. Some churches extend the Rally idea throughout the entire month, having on one Sunday a program of special music, on another a talk on some special subject, on another a program given by the Beginners' and Primary Departments, on another, perhaps, a program given by the Junior Department. Still other churches have Rally Week. Monday night the program would be under the direction of the church proper; Tuesday night possibly a rally of the Brotherhood; Wednesday night a rally of the Women's organizations, such as the Aid Society, Missionary Societies, etc.; Thursday night a rally of the Sunday school; Friday night a rally of the young people's societies; then on Sunday the grand culmination rally.

A Look Ahead. In order that the Rally Day services may be the most effective and the benefits of Rally Day the most enduring, it will be necessary to have in

mind beforehand the program for the entire year, with all of the plans definitely mapped out. Suppose, for example, the year's plan includes a campaign for Organized Adult or Secondary Classes. The special features of the service for Rally Day should be made to center about this idea, and thus fix it in the minds of all who are present. The very advertising of any special campaign of this sort through the Rally Day printed matter would, in itself, have a good effect. As the camp life of an army has continually as its central thought the battle-field of the by and by, so Rally Day should help to fit the school to carry out the broad and far-reaching plans that are projected into the future.

The Offering. An offering is usually taken on Rally Day for some particular purpose, and generally gathered in some unique way. A small ship, named *Korea*, was used recently in the school of which Mr. John R. Pepper, of Memphis, is the superintendent, as a depository for the offerings, which were for the denominational work in Korea. The writer's school in Chicago had, one year, two little boys dressed in overalls like farmers, with straw hats, drawing a small express wagon in which the gifts were placed. Another year they had a large pumpkin hollowed out, and the money was dropped through a slit cut in it for the purpose. A large cornucopia held by a young woman has also been used with good effect.

There is generally a Processional, the classes marching past the money receptacle, carrying their pennants or banners. Usually a great deal is made of this feature of Rally Day.

Some denominations suggest that the Rally Day offering be given to the Sunday-school work or some phase of the denominational work. This is very good. Where

there is no definite plan of this kind, the offering might be given to the organized Sunday-school work, turning it into the treasury of the County Sunday School Association.

The Decorations. The decorations for Rally Day may be products of the field and autumn leaves. There is no lack of material.

Automobiles. It is a good plan to send automobiles for those who could not otherwise attend. One school in Omaha designated certain points where automobiles would pass at certain times, and those who were there were picked up and taken to the church.

Tells For the Future. Whatever is done or is not done on Rally Day, it should be kept clearly in mind that Rally Day is to the Fall Campaign what the Drill Ground is to the Battle. A definite campaign should be outlined, and every effort put forth to make the day tell for the future. The momentum gained on a well-attended, properly conducted Rally Day will give the school strength and courage for the entire fall and winter.

V

ANNIVERSARY DAYS

ANNIVERSARY DAY

Opportunity to Develop School Spirit. With many schools, Anniversary Day is regarded as one of the greatest festivals of the year. There is probably no occasion which the school celebrates that has the same opportunity for developing school spirit, particularly if it is made an occasion of conferring honors upon those who have reached a certain degree of proficiency during the year that has just closed. There is no regular time for observing the day, as it is usually held near the anniversary of the organization of the church or Sunday school. It should properly be held about a month after the regular Anniversary Day to allow time for preparation. Some schools combine it with Children's Day or with Promotion Day, while others connect it with the picnic. It would seem better, however, to let it stand alone, and to make a great deal of it.

Sunday Evening Church Service. If possible, let the Anniversary Day Service be given the right of way at a regular church service hour, preferably on Sunday night, making it the occasion of conferring honors. If the school is seated in the central part of the auditorium, it gives opportunity for inviting the members of the church not identified with the school, the parents of the children, and other friends. It is one of the best opportunities the

school can have of making an impression upon the church and also upon the parents of the scholars. Many schools make the Anniversary an occasion of securing the presence of former superintendents and teachers, and also of having an address, perhaps from a former pastor or worker.

Diplomas. Thousands of Sunday schools are now issuing certificates and diplomas in recognition of faithful attendance and lesson study. Many use what is known as the Robert Raikes Diploma, which is a beautifully lithographed certificate, fourteen by seventeen inches, given (framed usually) to the members for their first year of honor record. Spaces in the margin for six seals of different colors—one to be presented each year—give the certificate a seven year life, and also a cumulative value.

The Arch Ceremony. The writer has for many years made much of Anniversary Day, making it somewhat spectacular by the use of arches, which are either made of different colors corresponding to the different seals upon the diploma, or one arch is used with colored drapings corresponding to the seals, one color being removed and another put in its place for the various years. For example, all members earning their first year's recognition receive their framed diploma as they pass through a white arch draped in white ribbons. Those who receive the second year's recognition pass through the same arch, but the drapings have been changed to red. (These are so arranged that the change can be made in an instant.) For the third year, the drapings are blue; the fourth, green; the fifth, purple; the sixth, silver; the seventh, gold. A printed program giving the names of the Honor Members for the various years

avoids the necessity of reading them. It may be helpful to reproduce the last program given by the Sunday school in Chicago with which the writer is now connected.

FORTY-FIFTH ANNIVERSARY

South Congregational Sunday School

CHICAGO

Sunday, January 30th, 1916

SEVEN-THIRTY P. M.

OUR SUNDAY SCHOOL CREED

"We believe in the Sunday school, because in the brief period of one hundred and thirty-five years it has accomplished more for the religious teaching and training of childhood and youth than had been accomplished in all the previous centuries; because it supplies a voluntary, unpaid and trained company of Christian men and women as teachers; because the text book of the Sunday school is the Bible, and the object of Sunday-school teaching is the formation of Christian character; because true Sunday-school teaching includes the helpful study of all branches of knowledge, and welcomes all advance in every department of education." :: :: :: :: ::

REV. H. E. PEABODY, Pastor
MARION LAWRENCE, Superintendent

PROGRAM

1. Overture—"Aida March" - - - - *G. Verdis*
OUR SUNDAY-SCHOOL ORCHESTRA
2. Processional—"Solvejg's Song" - - - - *E. Grieg*
ORCHESTRA
3. (All Rise at Bugle Call, Then Sing)—

I was

I was glad when they said un-to me, Let us go in - to the house of the Lord.

glad when they said,

I was glad when they said, Let us go in - to the house of the Lord.

4. Responsive Reading—

Pastor—The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein. For He hath founded it upon the seas, and established it upon the floods.

School—Who shall ascend into the hill of the Lord? or who shall stand in His holy place?

Pastor—He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

School—This is the generation of them that seek him, that seek thy face, O Jacob.

Pastor—Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors.

School—(Sing first stanza of Response.)



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Pastor—Who is this King of Glory?

School—(Sing second stanza of Response.)

Pastor—Lift up your heads, O ye gates; even lift them up, ye everlasting doors.

School—(Sing third stanza of Response.)

Pastor—Who is this King of Glory?

School—(Sing fourth stanza of Response.)

5. Prayer—

BY THE PASTOR

6. Anniversary Hymn—(Arranged for South Congregational Sunday School)

1. Thro' Thy great mercy, O God, and Thy blessing,
Our School has come to the end of the year;
Accept the gratitude we come to Thee confessing;
Oh, by Thy presence be graciously near—

Refrain :

O hear us while we sing,
To Thee our prayers we bring;
Our School to Thee loyal will be,
Thou Everlasting King!

2. In gratitude we remember before Thee,
Those faithful workers whose names we revere;
Prosper the work of their hands, we implore Thee,
Prosper with blessing the School we hold dear!

Refrain : O hear us, etc.

3. Author and Giver of life and salvation,
Humbly the strain of our voices we raise ;
Help us to offer sincere adoration ;
God bless our School, fill each heart with Thy praise !

Refrain : O hear us, etc.

7. Children's Songs and Exercises—

8. Anthem—"Pilgrim's Chorus" - - - - *Wagner*
CHURCH CHOIR

Dear Sunday School, I with rapture behold thee,
And greet the walls that so sweetly enfold thee.
Thou, resting place, where we may meet,
And raise to heaven our anthem sweet.
For sin our Master hath atoned,
And God's pure law our hearts hath owned.
Our pray'rs hath He with blessings crowned,
To God our song shall aye resound.

9. Our Honor System—

The Robert Raikes Diploma, beautifully lithographed and framed, is presented to all members who have received the Honor Marking for the year 1915. Those who have received a second year of Honor Marking have a Red Seal attached to this Diploma. The securing of these Honors requires faithfulness in attendance and offerings; also in church attendance for all members above twelve years of age.

CEREMONY AT THE WHITE ARCH

10. Processional—"To Spring" - - - - *E. Grieg*
ORCHESTRA

RECOGNITION

Pastor—And let us not be weary in well doing.

First Guard—For in due season we shall reap if we faint not.

Pastor—And this I pray, that your love may abound yet more
and more in all knowledge.

Second Guard—Being filled with the fruits of righteousness.

Pastor—And besides this, giving all diligence, add to your faith,
virtue ;

First Guard—And to virtue, knowledge ;

Pastor—And to knowledge, temperance ;

Second Guard—And to temperance, patience ;

Pastor—And to patience, Godliness ;

First Guard—And to Godliness, brotherly kindness ;

Pastor—And to brotherly kindness, charity.

11. Names of First Year Honor Members—(Stand at Bugle Call)

Pastor—Who are these who stand before me, and what is their desire ?

Secretary—These thirty members of our school have been faithful throughout the year, complying with all the conditions of an Honor Record, and are entitled to receive the Robert Raikes Diploma. ;

Pastor—I congratulate you ! The reward is to the faithful, and in the name of our Sunday school, I gladly present to you these beautiful Diplomas. Guards, open the Arch, and permit those to pass through who are entitled to this recognition of their faithfulness !

12. Conferring of the Robert Raikes Diplomas—

CEREMONY OF THE RED SEAL

13. Processional—" Dream Shadows " - *Otto Langey*
ORCHESTRA

RECOGNITION

14. Names of the Second Year Honor Members—(Stand at Bugle Call)

Pastor—Who are these who stand before me, and what is their desire ?

Secretary—These members of our school received their Robert Raikes Diploma last year, and now, because of a Second Year of Honor Record, are entitled to the Red Seal, which has been already attached to their Diplomas. These Diplomas are ready for presentation.

Pastor—You are to be congratulated for your perseverance. Our school takes great pleasure in presenting to you again the Diploma you received last year, but now adorned with a Red Seal, indicating your second year of Honor Record.

15. Conferring of the Red Seals—

16. Our Anniversary Ode—(Tune : "America")—School Rise—

<p>"Our thoughts go back to-day To those years far away, To mem'ry dear ; When with a courage true, South Church's faithful few, Planned better than they knew With many a tear.</p>	<p>"The seed in faith thus sown, To ripened harvest grown, Our eyes behold ; And we with purpose clear, Meet every Sabbath here, And find both help and cheer With joys untold.</p>
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" Father, divine, we bring,
 Our grateful offering
 Of praise to Thee ;
 For years with blessing fraught,
 For all Thy grace hath wrought
 In souls from bondage brought
 To liberty."

17. Benediction—

BY THE PASTOR

18. Postlude—Selected - - - - - *Carroll Martin*
 ORCHESTRA

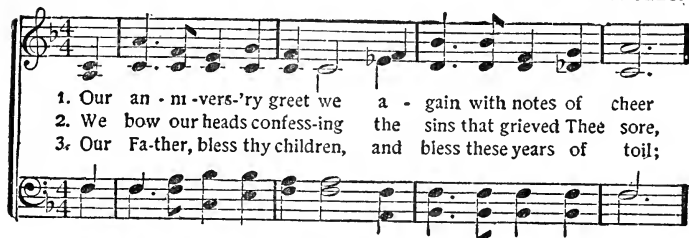
Music. The music should be a special feature of Anniversary Day. Not infrequently Sunday schools have hymns that have been written for them. If such a hymn is adapted to the Anniversary occasion, it would be a very good thing to use it. Two Anniversary Hymns follow :

Anniversary Hymn

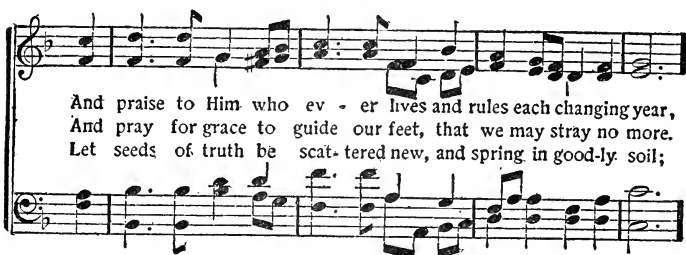
Written for the Washington St. Congregational Sabbath School, Toledo, O.

W. F. M.

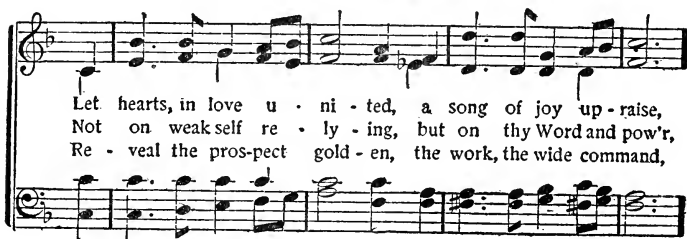
W. F. McCAULEY.



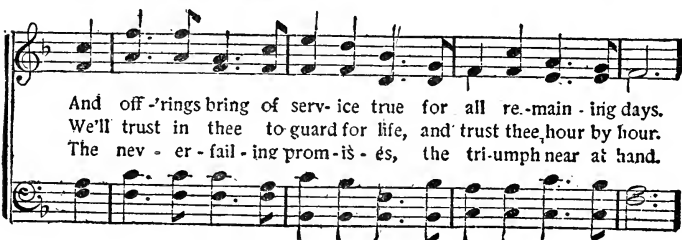
1. Our an - ni - vers - 'ry greet we a - gain with notes of cheer
 2. We bow our heads confess - ing the sins that grieved Thee sore,
 3. Our Fa - ther, bless thy children, and bless these years of toil;



And praise to Him who ev - er lives and rules each changing year,
 And pray for grace to guide our feet, that we may stray no more.
 Let seeds of truth be scat - tered new, and spring in good - ly soil;



Let hearts, in love u - ni - ted, a song of joy up - raise,
 Not on weak self re - ly - ing, but on thy Word and pow'r,
 Re - veal the pros - pect gold - en, the work, the wide command,



And off - 'rings bring of serv - ice true for all re - main - ing days.
 We'll trust in thee to guard for life, and trust thee hour by hour.
 The nev - er - fail - ing prom - is - es, the tri - umph near at hand.

Anniversary Hymn—Concluded.

REFRAIN.

Let praise and prayer be offered here

Let our praise . . . be of-fered here, . . . And service

And service true from year to year;

true . . . from year to year; . . . Far and

Let far and wide our ef-forts flow,

wide . . . our ef-forts flow, . . . That all the

That all the world His love may know.

world . . . His love may know. . .

Anniversary Hymn.

For South Congregational Sunday School.
(Tune—Parts of the Russian and French National Anthems.)

1. Thro' Thy great mer - cy, O God, and Thy bless - ing, Our School has
2. In grat - i - tude we re - mem - ber be - fore Thee Those faith - ful
3. Au - thor and Giv - er of life and sal - va - tion, Hum - bly the

come to the end of the year; Ac - cept the grat - i - tude we
work - ers whose names we re - vere; Pros - per the work of their
strain of our voi - ces we raise; Help us to of - fer sin -

come to Thee con - fess - ing; Oh, by Thy pres - ence be gra - cious - ly near!
hands, we im - plore Thee, Pros - per with bless - ing the School we hold dear!
cere ad - o - ra - tion; God bless our School, fill each heart with Thy praise!

REFRAIN. *p*

O hear . . us while we sing, To Thee . . our prayers we bring;

f *poco rit.*
Our School to Thee loy - al will be, Thou Ev - er - last - ing King!

CHILDREN'S DAY

Happiest Day of the Year. In many respects this is the happiest day of the year, and it should be made distinctively a day for the children. The morning preaching service may be devoted to them, the school being present in a body. The pastor often preaches a short sermon to the children on this day.

Decorations. Children's Day is generally observed on the second Sunday of June. As this is usually in the height of flower time, beautiful decorations may be provided. Some schools bring tiny pots with verbenas—hundreds of them sometimes. These are arranged in a decorative manner on the platform, sometimes on a light frame built for the purpose. Some schools give out the plants or seeds a number of weeks before Children's Day, and have the blooming plants brought back at that time. At the close of the school they may be given back to the scholars or sent to the sick. It is the custom in many schools to bring canary birds; their singing adds to the life of the occasion and does not disturb the meeting as one might imagine.

Opportunity to Help Others. It is a good thing to give the children opportunities to help other children. On this account many schools have the practice of bringing gifts, particularly pretty picture cards, post-cards, etc., which are afterwards pasted in books and sent to the children's wards of the hospitals, where they are greatly prized.

Program. Children's songs and recitations are always appropriate. Regular Children's Day Services are prepared by the score, and may be had through the various supply houses. Suitable talks, written really to interest the older people but spoken by the children, are given. There is no end to the appropriate music. Many schools

devote the opening service of Children's Day to recitations and songs, and then take the evening for a Children's Day Concert.

In some schools this is made a Missionary Day, in others a Bible Day, while in others the emphasis is being laid more and more on the importance of religious education.

There is a great wealth of literature in connection with Children's Day, and perhaps, next to Rally Day, more ingenuity is shown in the preparation of invitations and programs than for any other day.

A baptismal service is made a feature of the Children's Day program in many schools. A baby-buggy parade of the babies in the Cradle Roll Department adds interest to the occasion. The buggies are wheeled down the aisles of the church, or the babies are carried. Where there are babies there is always interest, and plenty of it. Some of the children, especially of the Junior Department, could give appropriate selections from their memory work. Children's choirs add to the enjoyment.

A Golden Opportunity. You can always depend upon the presence of the parents when the children are in evidence, and this is a fine time to set before the church and the grown people the educational standards of the denomination and the responsibility for Christian education. Children's Day is a golden opportunity that should not be lost.

THANKSGIVING DAY

(Harvest Home Day)

Thanksgiving Day is usually observed in the Sunday school on the Sunday nearest to the national Thanksgiv-

ing Day. This would locate it in October in Canada, and in November in the United States.

The title of the day suggests its purpose. Every day should, of course, be Thanksgiving Day, but it is surely appropriate to set apart a little time in the Sunday school for a special Thanksgiving service.

Decorations. The decorations, usually consisting of fruits and grains, tell their own story. Thanksgiving songs, of which there are an abundance, such as "Count Your Blessings," with Thanksgiving recitations, and, possibly, a few short statements from members of the school as to what they are thankful for, would be appropriate and helpful. Some of the young people might be asked to write short essays telling why Thanksgiving should be observed.

Patriotic Day. This is a good time to display the National Colors and sing a patriotic song, because we are thankful for our country. Mention may be made of the crops, of our church, of our health, of our prospects for success in our work. We have so many things to be thankful for always, that if we undertake to enumerate them, there will be time for nothing else.

God's Storehouse. The idea of God's storehouse has been beautifully worked out in one school by having a table nicely spread with a cloth and set with plates. Some boys and girls tell of the things which God has stored away in His cellar, naming those that grow below the surface of the ground, such as potatoes, carrots, etc., and some of these, having been previously washed, are brought and placed upon the plates. Others tell of the things that are on the first floor of the storehouse, naming those that grow upon the surface of the earth, such as melons, pumpkins, etc., and some of these are placed

upon the plates. Then still others tell of the things that are in the attic, naming the fruits of the trees, such as apples, pears, etc., and some of these are also placed upon the plates. There is no end to the variety that can be secured, and the tables are loaded down with these things, all coming from God's storehouse.

A Giving Thanksgiving. Many schools celebrate Thanksgiving after the manner of the Giving Christmas. A service is held at an early hour on Thanksgiving morning, after which baskets containing dinners and delicacies are taken to the needy.

If it is desired to give an evening to this service, or more time than the opening exercises of the school permit, there are plenty of specially prepared services which are rich and suggestive.

INSTALLATION DAY

Sunday School Workers Called of God. All officers and teachers in the Sunday school who take their work at all seriously should recognize that they have been as definitely called of God to that service as the minister has to his. The responsibility of the Sunday-school teacher rests, in many cases, all too lightly upon his shoulders.

Purpose of Day. The purpose of Installation Day is to lay emphasis upon the importance of teaching the Word of God in the Sunday school. Where the day is regularly and properly observed, it goes far towards deepening the sense of privilege and responsibility in the hearts of the workers, and at the same time gives to the congregation an important lesson as to the real place of Christian education in the Sunday school.

Time of Service. The service should be held at the hour of the morning preaching service, and on either the last Sunday or the first Sunday of the year. This does not mean necessarily the calendar year, but oftener, perhaps, the church or school year, which generally recognizes the anniversary of the church or school. The Sunday-school workers should sit in a body in the front and center of the church, with the rest of the congregation gathered about them.

Programs. There are a number of choice services prepared for such occasions. One that has come to be used very widely is found in "How to Conduct a Sunday School," Chapter X. It is desirable, wherever possible, however, for the pastor and superintendent to prepare their own service.

Two excellent forms are given below. It will be observed that the Covenant in each is practically the same as that used in the author's book referred to above. It will be noticed, also, that there is an Installation Address or Sermon by the pastor or some one selected for that purpose. This gives opportunity to emphasize the importance of the work and to speak of any special features that need consideration.

INSTALLATION SERVICE—FIRST BAPTIST SUNDAY SCHOOL

HARTFORD, CONN.

Statement of Object of Service.

Hymn - - - - - - (*Tune, State Street*)

I love Thy kingdom, Lord !
 The house of Thine abode,
 The Church our blest Redeemer saved
 With His own precious blood.

I love Thy Church, O God !
Her walls before Thee stand,
Dear as the apple of Thine eye,
And graven on Thy hand.

For her my tears shall fall,
For her my prayers ascend ;
To her my cares and toils be given,
Till toils and cares shall end.

Responsive Service.

Pastor—I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service. And be not fashioned according to this world ; but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God.

Workers—Jesus said, suffer the little children, and forbid them not, to come unto Me : for to such belongeth the kingdom of heaven.

Pastor—I charge thee in the sight of God, and of Christ Jesus, preach the word : be urgent in season, out of season ; reprove, rebuke, exhort, with all long-suffering and teaching.

Teachers—Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness : that the man of God may be complete, furnished completely unto every good work.

Pastor—Let not kindness and truth forsake thee : bind them about thy neck ; write them upon the tablet of thy heart.

Congregation—Whatsoever ye do, work heartily, as unto the Lord and not unto men.

Pastor—Let the word of Christ dwell in you richly ; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God.

Congregation—Ye are our epistle, written in our hearts, known and read of all men.

Pastor—Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth. Be thou sober in all things, suffer hardship, do the work of an evangelist, fulfill thy ministry.

Congregation—Give heed to reading, to exhortation, to teaching; that thy progress may be manifest unto all.

Workers' Covenant (*Repeated in unison by Workers, led by Pastor*).

Trusting in the Lord Jesus Christ for strength, I humbly promise Him and this Church that I will be faithful to the extent of my ability, to all known duties and responsibilities devolving upon me as a worker in this Sunday school. I will strive most earnestly to be regular in attendance; diligent in my lesson study; loyal to the established rules of the school; consistent in my example; faithful to my church; and will seek earnestly the salvation and growth in grace of my scholars.

The Blessing of the Congregation.

Congregation—The Lord bless thee, and keep thee: the Lord make His face shine upon thee, and be gracious unto thee: the Lord lift up His countenance upon thee, and give thee peace.

Workers' Consecration Hymn (*Tune, Ceaseless Praise*). All unite.

Take my voice and let it be
Consecrated Lord to Thee;
Take my moments and my days,
Let them flow in ceaseless praise;
Take my hands and let them move
At the impulse of Thy love;
Take my feet and let them be
Swift and beautiful for Thee.

Take my voice and let me sing
Always, only, for my King;
Take my lips, and let them be
Filled with messages from Thee;
Take my silver and my gold,
Not a mite would I withhold;
Take my intellect, and use
Every power as Thou shalt choose.

Sermon—"The Faithful." *Text*, 1 Corinthians iv. 2.

Consecration Prayer.

Benediction.

INSTALLATION SERVICE—FIRST CONGREGATIONAL SUNDAY SCHOOL

AURORA, NEBRASKA

Statement by Pastor of the Object of this Service.

Responsive Service - - - - - *Pastor and Workers*

Pastor—Gather the people together, men and women and children and thy stranger that is within thy gates that they may hear and that they may learn and fear the Lord your God and observe to do all the words of this law.

Workers—Open thou mine eyes that I may behold wondrous things out of thy law.

Pastor—This Book of the law shall not depart out of thy mouth but thou shalt meditate therein day and night that thou mayest observe to do according to all that is written therein for then thou shalt make thy way prosperous and then thou shalt have good success.

Workers—Give me understanding and I shall keep thy law ; yea, I shall observe it with my whole heart.

Pastor—The law of the Lord is perfect converting the soul.

Workers—The testimony of the Lord is sure making wise the simple.

Pastor—The statutes of the Lord are right rejoicing the heart.

Workers—The commandment of the Lord is pure enlightening the eyes.

Pastor—The fear of the Lord is clean enduring forever.

Workers—The judgments of the Lord are true and righteous altogether.

Pastor—More to be desired are they than gold ; yea, than much fine gold.

Workers—Sweeter also than honey and the honeycomb.

Pastor—Moreover by them is thy servant warned.

Workers—And in keeping of them there is great reward.

Pastor—Search the Scriptures for in them ye think ye have eternal life.

Workers—All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness : that the man of God may be perfect, thoroughly furnished unto all good works.

Pastor—Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

Workers—If any man lack wisdom let him ask of God who giveth to all men liberally and upbraideth not and it shall be given him.

Pastor—I charge thee therefore before God and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom; Preach the word, be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine.

Workers—The Lord bless us and keep us: The Lord make his face shine upon us and be gracious unto us: The Lord lift up his countenance upon us and give us peace.

Hymn (*Tune, Sun of My Soul*).

1. O teach me, Lord, that I may teach
The precious things Thou dost impart;
And wing my words that they may reach
The hidden depth of many a heart.
2. O fill me with Thy fullness, Lord,
Until my very heart o'erflow
In kindling thought and glowing word,
Thy love to tell, Thy praise to show.

Installation Address.

Installation Prayer.

Workers' Covenant - - - *All Workers joining led by the Pastor*

Trusting in the Lord Jesus Christ for strength, I promise Him and this Church that I will be faithful to the extent of my ability to all known duties and responsibilities devolving upon me as a worker in this Sunday school. I will endeavor to be regular and punctual in attendance; diligent in my lesson study; loyal to the established rules of the school; consistent in my example; and will seek earnestly the salvation and edification of the scholars and the truest Christian fellowship among all members.

Another method of Installation Service is similar as to general setting to those given above, but instead of a Responsive Service the pastor reads appropriate Scripture passages and makes the address. In giving the "Charge to the Workers," brief responses are called for. The following is taken from the "Book of Worship" of the German Evangelical Synod of North America:

INSTALLATION SERVICE

Opening Sentence :

In Jesus' Name. *Amen.*

Dear Christian Friends :

When the Lord commanded the Israelites to teach their children the significance of holy things, He purposed to educate succeeding generations to His holy service. Likewise our Lord Jesus Christ, when He enjoined His disciples to go and preach the Gospel and to teach all nations, desired to provide the means whereby all persons might come to the knowledge of God and salvation.

These instructions have been followed through the past centuries by various methods, until we have come to recognize the importance of the Bible School in its relation to both the Church and the Kingdom of God at large. Indeed, the Bible School is to-day the chief teaching agency of the church, and its mission is to instruct in the salient truths of God's Word ; it is her handmaid in the moulding of Christian character ; it is her guide towards actual Christian service, thereby becoming a most potent factor towards the winning of many souls to Christ.

This at once represents the policy and program of the Bible School of to-day, and contains both your duties and responsibilities as well as your privileges and opportunities as the Officers and Teachers (and Home Department Workers) of the Bible School of this Congregation. To this office you have been called, which is in itself a holy Christian service, ranking second only to that of the pastor in the spiritual development of the parish.

In accepting your office, be it as a leader or teacher, or

merely to discharge routine duties, you assume a task which demands your noblest effort, your faith and prayer, and your Christian walk in holiness and virtue.

Rest not content with your own knowledge and power. Jesus said, "Without me ye can do nothing." Be not discouraged by either the magnitude of the program or any apparent difficulty, for Jesus also said, "I am with you always, even unto the end of the world," while the Apostle spoke from experience when he wrote, "I can do all things through Christ who strengtheneth me."

Therefore, let the image of Jesus Christ, the Master Teacher, be your example; the heroism of the disciples and apostles your inspiration, and this prophecy of the Old Testament your hope of reward. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

On behalf of the Bible School and Congregation assembled, and in the presence of Almighty God, who knoweth the secrets of our hearts and giveth power to the faint, I charge you, the duly elected Officers of this School and its Departments, ever to remember the duties and obligations of your office, your responsibility to the School, the Church, and the Lord Jesus Christ, and ask you, do you promise by His help and the guidance of His Holy Spirit to discharge to the best of your knowledge and ability that service for which you have been selected; then answer: Yes, with the help of the Lord.

Answer: Yes, with the help of the Lord.

Then I charge you, the teachers of this Bible School, ever to remember your privilege and duty to teach God's

Word ; to lead your scholars to our Saviour and Redeemer ; to instruct by your life as well as by your word ; and to be co-laborers with these officers, with the pastor of this congregation, and with your Lord ; and I ask you, do you promise by His power and the quickening of His Holy Spirit to be faithful to the charge entrusted to you ; then answer : Yes, with the help of the Lord.

Answer : Yes, with the help of the Lord.

(When so desired and arranged.)

Likewise, I charge you, the officers and visitors of the Home Department of this Bible School, be mindful of your mission to serve your Master in the homes of the members of this Department by your regular visits, your word of encouragement and instruction, of cheer and sympathy, of counsel and comfort, and by your life and faith to broaden and deepen the channel of the Saviour's love to all, and I ask you, are you willing to do this, as He shall give you power and bless your efforts ; then answer : Yes, with the help of the Lord.

Answer : Yes, with the help of the Lord.

Therefore, my friends, I admonish you upon this your solemn consecration to service, be ye steadfast, unmovable, always abounding in the work of the Lord, knowing that no service for Him will be without His assistance and reward.

Prayer :

DEAR LORD and Saviour, Jesus Christ ! Thou hast heard the pledge of these Thy servants who are to be laborers in Thy vineyard. We beseech Thee, vouchsafe unto each and every one Thy spirit of service and ministry, Thy gift of strength and knowledge, Thy

power of redeeming love and bounteous mercy, in order that Thy kingdom may be established among us, many souls won to Thee, and the service of all be raised in joyful praise to Thee.

Graciously bless our Bible School in all its members, departments and activities, and grant to all schools teaching Thy Word the grace of sincere testimony.

We also plead for this congregation and church, that through the preaching and teaching of Thy Word and the ardent service of many this house shall be Thy tabernacle among men where loyal hearts serve only Thee.

And for Thy kingdom at large, O Lord, we pray that victory which shall at last bring all the world to Thy feet and all tongues to confess Thee: King of Kings, and Lord of Lords. *Amen.*

OUR FATHER, who art in heaven; hallowed be Thy Name; Thy kingdom come: Thy will be done on earth, as it is in heaven; give us this day our daily bread; and forgive us our debts, as we forgive our debtors; and lead us not into temptation; but deliver us from evil; for Thine is the kingdom, and the Power, and the glory for ever. *Amen.*

Benediction:

The peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus. *Amen.*

LABOR DAY

On the Sunday before Labor Day have the leader of one of the labor organizations, or some talented laborer, say a few words about Labor Day—why it was instituted.

and what its benefits are. This recognition will tend somewhat to make the church and the laboring people understand one another better.

OLD YEAR DAY

This is the last Sunday of the year. A little time may profitably be spent in the school, especially in the older departments, in calling attention to the blessings that have come to the school during the year just closing, and in presenting plans for the new year.

The members of the school who have joined the church during the year might come to the front or be seated together. A few short testimonies from these young people as to their joy in the Christian life would be most valuable.

The whole school might attend the church service, and the pastor preach a sermon about the year just ending, giving information concerning the work that has been accomplished and the hopes for the work to be done in the New Year. This could be made the basis of a good sermon and a choice service.

NEW YEAR'S DAY

This is always a holiday and, as such, is often abused. Some years ago the author conceived the idea of endeavoring to utilize the day to the advantage of the Sunday-school work, and it has come to be a day of profit and pleasure in many schools. The advantages which arise are chiefly those of sociability, fellowship, and publicity. It is celebrated on a week-day, and the method of observing it is as follows :

The whole church is opened, decorated, and warmed. The chairs are removed from the center of the Sunday-school room, so that there is plenty of open space for moving about. The scholars come to the building by departments.

The Little Folks' Reception. From two until three o'clock in the afternoon, the Cradle Roll members, the Beginners, and the Primaries have their reception. The officers of these various departments have full charge of the program. No boisterousness is allowed in the church, though in every other way there is the utmost freedom. Quite a good many babies of the Cradle Roll are brought, and sometimes there is a parade up and down the aisles of the church, led by the little ones of the Cradle Roll in their carriages or carried by the mothers. The pastor and superintendent often head the line. There is sometimes speaking and singing, and always refreshments. A Victrola can be used to advantage. Towards the close of the hour, which is usually all too short, the officers of the department stand in line and receive the congratulations of the teachers and scholars, who pass by in order, giving a good hand-shake and wishing a "Happy New Year." This affords a fine opportunity for the pastor and superintendent and workers generally to meet the children and get acquainted with them, and, also, to become themselves more closely identified with the children's departments of the school. At the close of the hour each scholar is presented with a Scatter Good Calendar, and with many a "Happy New Year" the delighted children start off to their homes. Many parents accompany their children, and this affords a choice opportunity to get acquainted with them also.

The Juniors' Reception. Immediately following these

departments, the Juniors gather from three until four o'clock, in charge of their officers and teachers, who, likewise, have entire control of the program. The Victrola may be used, or the Juniors may furnish the music themselves—some of them can play, and all can sing. The children are accorded much freedom as to what they do, so long as they are not boisterous. The program changes here, of course, and is adapted to the age of the scholars. The ingenuity of the workers will produce much variety in the method of entertainment. The hour closes with a reception, the giving of the calendar, etc., as indicated above. The Scatter Good Calendars are presented to everybody present on that day as a feature of the occasion.

The Intermediates' Reception. From four until five o'clock the Intermediates have their reception in the same manner as the Juniors, except that the program is, of course, modified to meet the requirements of the older scholars. As indicated above, all are served with light refreshments.

Thus, the afternoon of New Year's Day has been devoted for three hours to the Sunday school. If there has been the right kind of planning, together with plenty of hard work, many new acquaintances have been formed and the ties have been strengthened binding the families of these children to the church.

The Adults' Reception. In the evening the church is again opened, and all the older departments of the school, beginning with the Seniors and including the Home Department and all the members of the church and congregation together with their friends, gather for an evening of pleasure and profit. There is no attempt at formality. The people walk about the building hav-

ing a good time generally, shaking hands, forming new acquaintances, and enjoying genuine good fellowship. At a proper time they are called to order for a short program. As the people are mostly grown, a more definite program can be carried out, but it should not be long—a few remarks by the pastor and, possibly, the superintendent and others, some music, perhaps a vocal solo, with, occasionally, some special features of an entertaining character. Of course, it should be borne in mind continually that this whole day is for the purpose of strengthening the ties of the church through fellowship and a wider acquaintance. After the program, light refreshments are served in an informal way, and the social hour continues until time to go home.

No formality or stiffness should be allowed in any part of the service. It goes without saying that a day thus spent, with the pastor, superintendent, and other officers present all the afternoon and evening, affords an opportunity for much good, and, at the same time, centers about the House of God beautiful thoughts of the opening year. Try a New Year's Reception !

VI

RECRUITING DAYS

ALL-TO-GETHER SUNDAY

THE aim of this Sunday, as observed by the First Presbyterian Sunday School of Spokane, of which Mr. J. S. Giboney is superintendent, was as follows: To bring together in a brief, inspiring, opening service, the entire membership of the school and one hundred other prospective scholars. Each department undertook to secure its entire attendance and ten other prospective members.

The purpose of the day was threefold:

1. To unify the work of the school;
2. To teach that each department is a section of the great whole;
3. To inspire the entire school membership to greater and better work.

The program for All-To-Gether Day might consist of some familiar Scripture that all could repeat together, and various other features of general interest. All the little folks could sing a song, and the Juniors as a department could have some separate part.

The Sunday preceding Rally Day would be a good time for All-To-Gether Sunday, as it would give opportunity to make announcements to the whole school concerning the Rally Day plans.

EVERY MEMBER PRESENT DAY

As the name indicates, "Every Member Present Day" is simply a day on which concerted effort is made to se-

cure the presence of every member of the school, except those who are too sick to come and those who are out of town. Some schools observe this day once a quarter. It is practically the same as Rally Day, except that Rally Day occurs but once a year, early in the fall. It is a good thing to make special efforts of this sort, as every effort to secure the entire membership helps to sustain the interest.

It would be well to have a specific program prepared for perhaps the first twenty minutes of the school. This program might be printed, and distributed at least a week in advance; some notice should reach all members of the school before the day arrives. Teachers, also, should send additional notices to their scholars. Possibly they could visit them or telephone them; at any rate, they should use every endeavor in their power to secure their presence.

It is a lamentable fact that the regular attendance in the average Sunday school of North America is less than seventy per cent. of its enrollment; indeed, sixty per cent. is more nearly correct. This means that more than five million of our Sunday-school enrollment in this country are absent every Sunday.

The program on Every Member Present Sunday is one of those occasions when the spectacular may be used to some advantage, and when the competitive element is perhaps admissible; for example, due recognition may be made by means of flags, pennants, etc., of all classes reporting one hundred per cent. present.

This would be a good time for the superintendent to lay out a carefully prepared program to be carried out in the school during the next three or six months.

Some appropriate souvenir might be given to all who

are present. It might be suggested in regard to souvenirs that those are the best which are sufficiently attractive to be hung in the home, where they will be a continual advertisement for the Sunday school.

It is a rule that generally works, that the Sunday school having the largest proportion of its membership present several times a year will have the largest general percentage of attendance throughout the year.

STAR CLASS DAY

This is very similar to "Every Member Present Sunday," except that the stress is laid on securing Star Classes. "Star Classes" are those with every member present, unless sick or out of town; in some places, and in some departments, the bringing of the Bible is also required.

Some recognition of the Star Classes is a desirable feature of the program. The customary way is to place a standard bearing a star beside each "Star Class."

The lesson period would, of course, not be interfered with.

BANNER CLASS DAY

This may be observed in the same way as Star Class Day, with the exception that the "Banner" feature may apply to other things besides attendance and the bringing of the Bibles. The Banner Classes may be those that have had the best record of attendance in proportion to the enrollment for the month or quarter; given the largest missionary offerings in proportion to their number; brought in the most new scholars; had the best record

for punctuality; or, indeed, excelled in anything that looks towards the improvement of the school.

BRING ONE DAY

(Double-Up Day—Go-Get-'Em Day—Get-One Day)

This is a recruiting Sunday. Every scholar is asked to bring in a new scholar on this day. If they cannot bring a new scholar, a visitor may be brought, possibly from the home, not, of course, from another school.

All who have brought new scholars should present them,—each member, perhaps, bringing his new scholar to the front and formally introducing him to the superintendent of the school or of the department in which he is located, the superintendent then presenting him to the school. When they are all standing in front, those who have brought in new scholars might join hands forming a circle, the new scholars standing within the circle. While in this position, an appropriate hymn could be sung, such as “Blest be the Tie that Binds,” or “We welcome you to our Sunday school,” then a few words spoken by the pastor or superintendent, followed by a prayer. This circle is referred to as the “Love Circle.”

FULL ATTENDANCE DAY

This is really a Rally Day, lacking some of the features of Rally Day. The purpose is to secure the attendance of every member of the school.

The Meigs Publishing House, Indianapolis, furnish a set of five buttons of different designs to be worn on this day—one for the men, one for the women, one for the

boys, one for the girls, and still another to be presented to the visitors.

A great deal of effort is spent in securing new scholars which ought to be spent in securing the attendance of present scholars. When we remember that from twenty-five to forty per cent. of our Sunday-school enrollment is absent every Sunday, it is very clear that the organization is not so effective as it should be. Full Attendance Day has done much where it has been followed to raise the per centage of attendance to enrollment, not only on Full Attendance Sunday but regularly.

FIVE HUNDRED DAY

The number "five hundred" is chosen arbitrarily, and simply means the setting of a definite attendance goal to be reached upon that day. It may be the goal should be fifty, or one hundred and fifty, or a thousand. Whatever the figure is, it should be some little in advance of the regular attendance of the school, and every effort should be made to secure that number.

For suggestions concerning the program, see "Every Member Present Sunday," and for further suggestions concerning the permanent value of such a Sunday, see "Go-to-Sunday-School Day."

NEIGHBOR DAY

Neighbor Day is one of the Special Days inaugurated as a feature of a membership campaign by the First Presbyterian Bible School of Spokane, Washington.

A card, about ten inches in length and four inches in

width, is printed with perforations about two inches from each end. At one end is an invitation to Neighbor Day, giving date and location, to be torn off and handed to your neighbor on the right. On the other end is a similar invitation to be detached and given to your neighbor on the left. On the bottom of the card are places for information concerning the neighbor on the right and the neighbor on the left. This information is placed in the hands of the superintendent or secretary of the school and kept on file.

The program for Neighbor Day consists of special music, a short talk about the Sunday-school work and our responsibility to our neighbor, and an appropriate address to the neighbors who have come in answer to the invitations. If the service is held at the preaching hour, the pastor could appropriately preach a sermon on "Who is my Neighbor?"

The results of Neighbor Day have been most satisfactory, many new members having been brought into the school thereby.

ROUND-UP DAY

This is really another name for Rally Day, although many schools have a Round-Up Day each quarter, when an effort is made to secure the entire attendance of the school. In this respect it is the same as Every Member Present Sunday.

ROLL CALL DAY

This was the early name for Rally Day, and the calling of the roll, especially of classes, is still used in many

places on that day. In small schools the entire roll is sometimes called with good effect. The object of the day is, of course, similar to that of Rally Day ; namely, the securing of a large attendance.

NEW MEMBERS' DAY

(Reception Day)

This day is for the purpose of giving appropriate recognition to the new members who have joined the school during a given period, usually a quarter. It is well for the several departments to recognize their new members in some simple, appropriate exercise, but what is referred to here is their reception in the main room with all the school together.

There are special exercises prepared for use on Reception Day, one of which will be found in "How to Conduct a Sunday School," pages 148-152. There is a real virtue in thus receiving new members in public in a simple and dignified manner. All the persons who are to be received should be seated together near the front. Just behind them should be seated the teachers of the classes to which these new members belong. This is a good opportunity for the superintendent and pastor to give some words of greeting to the new scholars. In some schools, after this is done, what is called "A Love Circle" is formed. The teachers sitting behind the new scholars rise and join hands, while the officers join hands with them in front of the new scholars, thus making a complete circle with the new scholars standing within. Then a hymn of fellowship is sung, and a prayer is offered by the pastor. When this service is properly carried out, it is very effective.

GO-TO-SUNDAY-SCHOOL DAY

This day was instituted, so far as we know, by the Kentucky Sunday School Association, in 1914, the governor of the state issuing a proclamation calling upon the people to go to Sunday school on a given day. Later the Governor of Mississippi issued a similar proclamation. Georgia followed in the observance of the day, and now Nebraska and several other states have fallen in line, and the movement is becoming popular.

The Kentucky Sunday-school enrollment previous to Go-To-Sunday-School Day was about 450,000. On that day they had over 600,000 present in the schools of the state, and a permanent net gain was made in enrollment of about 50,000; the average gain had been about 12,000 per year. They observed the day for the second time in the spring of 1915, starting out for an attendance of 1,000,000. They reached their goal and more, and made a net gain in enrollment of 60,000.

In Georgia the results were pretty much the same, though perhaps not quite so large. A given number of Sunday schools showed an attendance on Go-To-Sunday-School Day of 18,008. These same schools, on the same Sunday a year before, showed an attendance of 11,676, a gain of over fifty per cent. on Go-To-Sunday-School Day.

The observance of the day in some such large way is better than for one school, or a few schools, to undertake its observance alone.

One of the chief by-products of Go-To-Sunday-School Day is the general publicity of the Sunday-school movement. Newspapers of all kinds are quite ready to print whatever the Governor says, and his proclamation will be spread everywhere and many articles will appear in

the papers and be read by people who are not at all interested in the Sunday school. Thousands who have been led to go out of curiosity have maintained their membership in the schools, but even if they did not, the fact that the Sunday school is being talked about by everybody is, in itself, a result worth working for.

GO-TO-CHURCH DAY

Go-To-Church Day is usually celebrated not oftener than once a year, and is engaged in by all of the churches in a city or community. By vigorous advertising, through newspapers, circulars and personal visitation, the Go-To-Church sentiment is worked up until, on the given day, the attendance is very large. On the last Go-To-Church Sunday in Chicago the church buildings were filled, for the most part, to overflowing, the attendance being about twice as large as usual.

School Attend in a Body. One phase of Go-To-Church Day which may be observed in every church is to have the school attend the church service in a body, as described under "Church Day."

Go-To-Church Band. Mr. Clinton Alvord, of Worcester, Massachusetts, has started what is known as "The Go-To-Church Band." It is conducted in the form of a contest. In describing it, Mr. Alvord says: "The Band makes church-going a contest against failure for four months—just as St. Paul considered the Christian life a contest—because the members try to be present at the preaching service at least once each Sunday for the term. There should be no change in the church service, as it is unnecessary for the pastor to try to attract

by special features, such as a special sermon or hymn. Sentiment ought to be eliminated, and the children, down to five years of age, ought to be told that it is a hard thing to meet the requirements. Young people enjoy overcoming obstacles, and they enter the lists eagerly. Three separate terms of four months each are observed during the year. Two absences are allowed for good reasons. Recognition is given in the service itself to those who have reached the requirements." About two hundred and fifty churches have now organized Go-To-Church Bands, and are enthusiastic in their praise.

Combination Service. The "Combination Service" is another means of getting the children in the church service. The First Christian Church of Canton, Ohio, Rev. P. H. Welshimer, pastor and superintendent, has conducted the combination service for a good many years with marked success. The Reverend Arthur Staples, of McKeesport, Pennsylvania, has also adopted this service regularly, and tells of it as follows :

"We begin at 10:30, both church and Sunday school, and emphasize the fact that it is a 'combination service.' The devotional exercises occupy thirty minutes, the sermon thirty minutes, Bible study thirty minutes, and the closing exercises about fifteen minutes, the service closing about 12:15. Our order of exercises is as follows :

- | | |
|-----------------------|---|
| 1. Organ prelude | 6. Offertory |
| 2. Hymn | 7. Sermon |
| 3. Prayer | 8. Hymn |
| 4. Anthem | 9. Bible study |
| 5. Responsive reading | 10. Closing exercises in
departments |

"The Sunday-school superintendent is in the pulpit with the pastor and leads in the responsive reading.

During the singing of the hymn after the sermon, he takes charge. He invites strangers to remain, makes whatever announcements he may have, and then all go to their departments and classes, just as we would formerly go from the opening exercises.

“The result is that with few exceptions our entire Sunday school is in the church service and a very large proportion of the congregation remains for the half-hour Bible study.

“Every member of the church is assigned to some Sunday-school class, and that teacher and class are made responsible for the sub-pastoral oversight of the group. The teacher reports to the pastor each quarter on blanks prepared for that purpose.”

VII

GOOD FELLOWSHIP DAYS

BIRTHDAY SUNDAY

It is a custom in many schools to recognize birthdays by sending a Birthday Letter of congratulation, good wishes, etc., signed by the pastor and the superintendent. The members are asked to make a birthday offering on the Sunday nearest their birthday towards the missionary work of the school. This fund is usually designated the Birthday Fund.

There are many, however, whose birthdays are not known to the pastor and the superintendent, and Birthday Sunday is a recognition of all of these. One of the Sundays in December has been suggested as an appropriate time for this service, taking for it a few minutes of the opening exercises.

A special, printed letter of invitation could be sent to all members of the school whose names are not on the Birthday Book. With this invitation an envelope should be enclosed, soliciting an offering on that day of at least as many pennies as they are years old, and as much more as they wish to give, towards the Birthday Fund for missionary purposes.

On Birthday Sunday the regular Birthday Letter of the school can be presented to each one, and they may be asked at the same time to sign a Birthday Card giving their birthday, so that they may thereafter receive their letter at the proper time. A few felicitous words from

the pastor and the superintendent, congratulating them upon their birthdays whenever they may occur would not be out of place.

VISITORS' DAY

Visitors' Day is adapted to any time of the year, and may be confined to the opening service of the Sunday school. Special effort is made by all members of the school to bring visitors on that day. Boys are asked to bring their boy friends, girls their girl friends, and so on throughout the school. Of course, these visitors should not be invited from other schools, as the chief purpose of Visitors' Day is to interest the visitors so that they will become members of the school. Every effort should be put forth to secure the presence of all members of the church who are not members of the Sunday school; of members of families, especially parents having children in the Sunday school; and then of neighbors and friends.

It would be well to have a neatly printed souvenir to give to the visitors. These souvenirs should contain a brief outline of the work being done, with the names of the pastor, officers and teachers, and a cordial invitation to become members.

The pastor or superintendent, or both, would do well to give a few words of cordial welcome to those who are visiting, and, where the departments meet separately, the superintendents of the various departments would do the same in their rooms. The visitors should be urged to remain throughout the entire session in appropriate classes, where they may see the work that is actually going on. Some may desire to visit other departments of the school, and this could be done under the direction

of the proper officials, who would see that it was done in a way to produce the least disturbance possible of the regular work.

Good impressions made on such a day will likely bring additions in considerable number.

OLD CAROL DAY

As the name indicates, this is a time for singing old carols and old church hymns. It would be a very entertaining feature if some of the older people would sing some of the pieces they used to sing when they were young folks, especially if they would be willing to dress in the costume of the old people of those early days. There are selections prepared for this purpose, which may be had in book form. Almost any church or Sunday school has enough old people who can sing to make a very interesting service. A choir of old people trained to sing "Old Easter Anthem" would raise almost any Sunday school to its feet. If old folks cannot be obtained in large enough numbers, have some of the young people dress up as old folks. The pastor might say a few words about each of the old pieces that are sung. How many of our scholars know where "Old Hundred" came from, and how it happened to be called "Old Hundred"? It would be interesting to tell such things to the school. There is a fine opportunity here to have a very pleasant twenty minutes.

MUSIC DAY

Here is a chance for the Music Committee and the Chorister to do some good work by placing emphasis

upon music in a way that cannot be done at a regular session. A short talk on "The Purpose of Music," "Music as Worship," "Music as an Inspiration," or some such topic, would be helpful. The playing or singing of specially selected numbers, with the purpose of showing how to get the most out of a hymn or instrumental number, would also be profitable. If the school has had an opportunity to vote upon the song they like the best, that favorite song could be sung. Perhaps the church organist would play a special number; or the orchestra, if it is a good one. It would be a good idea to introduce the children's choir, if the school has one, and have them sing one or two special numbers. Have a good soloist from the church, or outside, come in and sing—not as an entertainment, but just for the uplift of a well-rendered religious solo. We do not make enough of our music; too often it is used as a "filler."

SONG DAY

The opening service on Song Day would consist of the singing of one song after another without break, except for one short prayer. The scholars generally delight to sing, and if the numbers are taken up promptly, without long introductions and interludes, they like it all the better.

It would be well to let the classes select their favorite numbers in advance and hand them in. This would avoid duplication and enable the chorister, by appropriate selection, to lead up to the quiet time of lesson study. A class might sing one verse of their favorite number, then the school sing the next verse. A verse or so might also

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be sung as a solo. It would be preferable, probably, to sing not more than two verses of any hymn.

An opening service given up wholly to singing in this way will be greatly appreciated and enjoyed.

WELCOME DAY

Welcome Day may be observed in a number of ways. If a new pastor has just come, the welcome may be for him and his wife ; or it may be for a superintendent, or for a teacher. Brief remarks of welcome and response with, perhaps, a song and a prayer, would make a very pleasing service.

PENNANT DAY

It is quite the fashion nowadays for the Sunday school to have a pennant made of the school colors. On Pennant Day this large pennant might be displayed, and small pennants—possibly of paper, but of the proper colors and form—presented to all who attend, to be worn upon the coat or dress. A five or ten minute talk might, perhaps, be given by the pastor or superintendent on the use of pennants by ships, colleges, etc., and, especially, on the significance of the school pennant.

REMINISCENT DAY

Reminiscent Day is so called because it is set apart for singing old carols and songs, and listening to short talks concerning the work of the school and church in days gone by.

STRANGERS' DAY

This can be made a very interesting day if properly worked up, particularly in a city where there are many strangers at the hotels.

If the church and Sunday school can join in observing this day, all the better, the pastor welcoming the strangers who may be in the church service by a few appropriate remarks.

This is a fine opportunity to extend Sunday-school interest, and do a good turn for the strangers by giving them a very happy day. If some of the strangers were taken into the homes of the people for the noon-day meal, it would remind them of their own homes and make them think more of the church.

CHURCH DAY

The Church in the School. The purpose of this day is to bind church and Sunday school closer together. Special effort should be made to secure the presence of all the members of the church in the Sunday school. This will require work; but if entered into with the right spirit, it will arouse a great deal of enthusiasm in the school. Parents may, perhaps, be invited to sit in the classes with their children during the opening service.

The School in the Church. The school, also, except the very small children, should be encouraged to attend the church service in a body on this day.

Church and School Together. Some schools celebrate this day by having a joint service, usually at the church hour, church and Sunday school meeting to-

gether, the school sitting in a body. Then the regular church service is conducted in an abbreviated form, with a very short sermon by the pastor—the whole church service part not taking over forty-five minutes. This enables the school to see just what the church service really is. Then a Sunday-school service follows, in which the Sunday school goes through its opening exercises, and does everything it usually does on Sunday, except engaging in the study of the lesson—this part of the service not taking more than thirty minutes. The church in this way gets an idea of what is going on in the Sunday school. The order of service may be reversed if desired.

ST. VALENTINE'S DAY (*Heart Day*)

The fact that everybody, a child particularly, loves to receive valentines, has been used to advantage by some Sunday-school workers, especially those in the Elementary Division. While the observance of the day is not specially commended, it nevertheless affords a good opportunity to send messages of good-will.

Mythical Origin. The day is meant to be a joyful one. There are those who think it originated away back in Bible times, and that it is referred to in Esther, the ninth chapter and the nineteenth verse, where it speaks of "the fourteenth day of the month Adar (our February), a day of gladness and feasting, and a good day, and of sending portions one to another."

Hospital or Mission School. Some classes or departments in the Sunday school make their own valentines and then send them to the children's ward in

one of the hospitals, or to the children in some mission school.

Illuminated Cards. Illuminated cards with Scripture texts or beautiful sentiment may be procured in large variety and at small cost. One superintendent selected some of these cards with Scripture verses upon them, and then had printed in small type:

“ St. Valentine’s a splendid day
 Old friendships to renew,
 And that explains this little card —
 Our Valentine for you.”

Love Letters. Four hearts, fastened together with a ribbon, and called “ Love Letters,” were issued by the Auburn Park Methodist Episcopal Sunday School, of Chicago. On the first was a message from the pastor ; on the second, from the superintendent ; on the third, from the superintendent of the Cradle Roll ; and on the fourth, from the superintendent of the Elementary Division, who summed up the other messages as follows :

How many letters shall we send
 To my precious little friend
 Telling of our love for you,
 To help you to be strong and true ?
 Mr. Mattison, first of all,
 Tells you of the Saviour’s call.
 Mr. Northrop calls Him, Friend,
 He will help you to the end.
 Then our own dear Mrs. Grace
 Loves to see your happy face.
 Mrs. Shaw is the baby’s friend,
 Writes her letter just for them.

But I'm sure you'll all agree,
 Children of the school M. E.,
 Big and little, belong to me.
 My love and strength are yet so frail,
 'Tis good to know God's cannot fail.
 God's great love for us all is seen
 In His word John iii. 16.

Prayerfully yours,
 ALICE DIETZ.

A Dove. A wonderfully beautiful design is that of a flying dove carrying a little card with the following words printed upon it:

VALENTINE

(Auburn Park M. E. Sunday School)

To-day the postman's bag is full,
 And very oft he carries
 To leave for little boys and girls
 Love messages he carries.

God's Message for you to-day says:
 "Yea, I have loved you with an everlasting love:
 Therefore with loving kindness have I drawn thee."
 (Jer. xxxi. 3).

Heart Sunday. The Sunday nearest to St. Valentine's Day is sometimes called "Heart Sunday." It is celebrated under that name by a church in California. On one occasion they made their own cards—red hearts with white arrows thrust through them and pasted. On the red hearts was the verse, in gold letters:

Create in me a clean heart, O God,
 And renew a right spirit within me.
 (Psa. li. 10.)

On the other side of the hearts were the words :

*Heart Sunday,
February 15,
M. E. Sunday School
Los Gatos, Cal.*

On the arrows was a small picture of the church, and the words :

Let this arrow point the way,
And lead you every Sabbath Day.

Another school celebrates Heart Sunday in the following manner: A red heart is prepared of pasteboard and cut into as many artistic forms as there are members in the department. On a large board covered with white, a heart is drawn the same size as the red heart, with pencil markings indicating the size and shape into which the red heart has been cut. The names of the scholars are written in the various spaces on the white heart, and also upon the red pieces. The red-heart pieces are presented to the scholars the Sunday before the exercise is to take place, with the request that they bring the cards back the following Sunday. When the day arrives, the teacher calls the roll from the names on the white heart, and the scholars bring up their red pieces which the teacher attaches to the white board, in the proper place, by a pin or thumb tack. When all the scholars are there, the red heart is complete. If any scholars are absent, it is very noticeable. A little verse by each scholar about helping people, and a song by the school, completes the exercise.

VIII

RECREATION DAYS

PICNIC DAY

(Field Day)

It is useless to undertake to tell what picnics are. Everybody knows. They will grow in a night, like mushrooms, if you will let them. A bunch of young folks, whether half-a-dozen or hundreds; a hike, just anywhere, so it's away; lunch baskets—that is a picnic. All picnics are practically the same as this except for the organization that brings variety, and method, and supervision. The outdoor exercise, with the running and shouting and games, make a large contribution to the enjoyment of young people, and really add an element to their life that is necessary. The American people do not play enough, and this is especially true of grown-ups. If the men and women past forty played more they would live longer. The human machinery should be let down occasionally and allowed to run on the slow gear. All that is necessary to get up a good picnic anywhere is that half-a-dozen young people get together and talk things over, make out a plan, and carry it out.

Sunday-School Picnics Different. Sunday-school picnics are different, however, from any other, in that they should be definitely planned with a double purpose in view: first, to have a good time and make everybody feel that it really pays to belong to a Sunday school that looks after the recreation and fun side of life; and sec-



A BALLOON ASCENSION

Marion Lawrence Sunday School, Toledo, Ohio.

ond, and by far the more important in the end, to get a hold upon the scholars and others that may be used afterwards to win them into the Christian life and lead them into service. Oftentimes a teacher who plays ball with his class of boys can open gates that months of Sundays would not unlatch. Then again, choicest friendships are often formed through the Sunday-school picnic.

Announcements. An endless variety of choice printed matter, announcements, programs, etc., has been developed by the picnic. The Central Methodist Episcopal Sunday School of Bridgeton, New Jersey, of which Mr. John O. Spencer is the superintendent, has a way of getting up announcements that are very fetching. One picnic is called "A Family Frolic," and the announcement, after giving the date, reads:

*That Is the Day
When We Roll Out of Town
for
Union Lake Park, Millville.*

Then again:

*So Here We Go,
All in a Row,
Over the Pike,
To Millville.*

Another of their circulars has this heading:

*Rig-a-jig-jig
And Away We Go.*

And still another:

Not a Sleigh-Ride but a Picnic.

Another school advertises with a blotting pad upon which are printed the following words :

BLOT out of mind EVERYTHING

For Next Wednesday

EXCEPT

THE BIBLE SCHOOL PICNIC

BUSHKILL PARK, JULY 8th

COME {	Children	COME!	Dinner at 12.	Supper after a while.
	Father		Athletic Sports.	Old Friends.
	Mother		New Acquaintances.	Swings, Ponies.
	Friends		A PICNIC!	

FIRST REFORMED BIBLE SCHOOL

Many schools provide all their members with a tag to be worn upon the coat or dress, giving the name of the school and the place of the picnic on one side, and on the other side a list of the coming events in their school

Committees. If possible, it is a good thing for the school to meet at the church or some central point, and all start together. Many find it desirable to check the lunch baskets. This requires a committee and means of transportation, but the children can enjoy themselves much better if they do not have their baskets to look after; when lunch time comes, they can be easily procured.

It is well, also, to have committees to look after the various features of the picnic—grounds, transportation, music, drinking water, sports, Red Cross (in case of accident or sickness), etc.

Banners. If the school owns a flag, and every school should own a flag, it should be carried to the picnic grounds and put up at the headquarters. It is also a good idea to have the name of the school in large letters on a cloth banner. This can be tied up between two trees, or placed where it can be readily seen. If the school is large enough, it is well to have a band; some schools can provide their own.

Luncheon. Upon arriving at the grounds, a short time should be allowed for promiscuous rambling about and playing—for everybody will be full of play. At lunch time it is a good idea for classes to lunch together, or families, or departments. Care should be taken that none of the children are compelled to lunch alone, and that any who have not brought lunches are provided for. The school can perhaps furnish certain parts of the lunch, such as coffee, lemonade, ice-cream, or watermelon.

Games. The games should be systematically carried out, the names of all who have entered any given contest being announced before the contest begins. There is an endless variety of choice games for a picnic. By way of suggestion a few are named, some for young people, some for children, some for boys, and some for girls: Baseball (using a soft ball), Tug of War, Relay Race, Potato Race, Short Run Race, Jumping Race, Running and Broad Jump, Ball-Throwing just for Women, Fat Men's Race, Kangaroo Race, Three-Legged Race, Pull-Up Stakes Race, Side-Step Race, Shoe-Lacing Race. There are also aquatic sports, if there is suitable water,

such as Dive for Distance, Relay Race, Under-Water Swim, Duck Race, Rowing Races, etc. Then, there are features of general interest, such as Swings, Merry-Go-Rounds, Shuffle Boards; and an endless variety of fun-making devices, such as a Comb Band, a Curio Museum, Balloon Ascensions. (See accompanying illustration.) Some of the Sunday-school supply houses furnish balloons made in fantastic shapes, which can be had at a small price. Anybody can operate them, and the sight, for instance, of an elephant ten feet long and six or eight feet broad sailing through the air as if he despised the earth, gives great pleasure, especially to the children. There are other funny things, such as suspending doughnuts from strings and eating them with one's hands behind his back, or eating apples in the same way, or putting apples in a tub of water and letting anybody have them who can get them out with his teeth. Let the boys and girls think up things, and you will have more than you can do in forty picnics; the question will be to confine yourself to those you want to use.

For many years the Marion Lawrance School, in Toledo, has had a competitive Egg Hunt in connection with their annual picnic. A thousand wooden eggs, the size and shape of a hen's egg and painted red, are hidden away in the grass and bushes by a committee who go to the grounds early in the morning. A certain space is set aside for each department of the school, even including the adult department. Of course, the older the people the more care is used in hiding the eggs. When the signal is given to go after the eggs, there is a grand scramble, you may imagine,—children and gray-haired grandfathers and grandmothers running about here and there, looking under bushes and in every available place searching for



THE COMMISSARIAT DEPARTMENT
Marion Lawrance Sunday School, Toledo, Ohio.

eggs. The boy or girl, or man or woman, in each department who finds the most eggs receives a reward of some sort, such as a ride on the launch or a watermelon treat. Somewhere on the grounds a golden egg is hidden, the finder of which receives five dollars. The money is usually turned back into the treasury by the one who receives it, but that is not required.

A Real Asset. The picnic affords a fine opportunity for extending acquaintance. The choicest friendships are often formed through the Sunday-school picnic. When the people have had a real good time and are a little tired, let them sit down on the grass, and have some one give a short talk on some appropriate subject. The Moody Sunday School, of Chicago, make much of their picnic, and look upon it as a real asset in the work of their school. They own a twenty-acre tract, called "Rest Awhile," on a beautiful lake near the city, and go there every year. It is dedicated to the Lord's work just as their church is. After a full day of sport they have a sunset meeting, with prayers and testimonies, and count it one of the valuable services of the year.

At the end of the year the scholars, especially the boys and girls, will look back to the joys of the picnic with greater delight than to almost any other experience connected with the school. A picnic, properly carried out, is of great advantage in creating and promoting genuine school spirit.

A Winter Picnic. A winter picnic may afford the young people a very pleasant evening. It is usually held in the basement or social room of the church, or in a hall procured for the purpose. The ingenuity of the young people will need no quickening and they will arrange a program in short order which will be full of life and in-

terest. One school arranging an afternoon winter picnic advertised :

" No wading allowed "
" Don't take the flowers or ferns "
" Fish-hooks and bait supplied free of charge."

MAY DAY

In some climates this is a beautiful time of year for an outing, though it does not take the place of the picnic, as it is not the best time of year for most schools to hold their picnic.

Many delightful features are connected with the observance of May Day, such as the crowning of the May Queen, and the fun the children have around a May Pole. There are many May Day songs, and the day is particularly enjoyed by the Elementary and Secondary Divisions of the Sunday school.

May baskets afford a beautiful way of celebrating the day, especially for the Secondary Division. Little baskets filled with flowers are hung upon the door-knobs of those for whom they are intended, then the door-bell is rung, and the children run away leaving the happy people to find the flowers when they open the door. Sometimes a card is put in each of the baskets wishing a very happy May Day in the name of the Sunday school. These May baskets are often in like manner sent to the sick.

SWINGING FESTIVAL

No less prominent a Sunday-school worker than Mr. John R. Pepper recommends the Swinging Festival.

This festival is designed, of course, for the very small children. What child does not love to swing !

The basement of the church is cleared of chairs and tables, and fitted up with swings. By the placing of large screw-eyes in the beams that run through the building, the swings are easily adjusted.

Many of the children are too small to come alone, so their parents or older brothers or sisters come with them, thus giving an opportunity for the workers among the children to get acquainted with them.

Many children can swing at once, and there is an hilarious time when the swings are all in motion. After one bunch of children have had a good swing, they are taken into another room where light refreshments are served. Meanwhile, other children are having their swing, and so on until all have had a good time.

This festival occurs once or twice a year, and has been carried on for a number of years. Mr. Pepper speaks very highly of the benefit it has been to them.

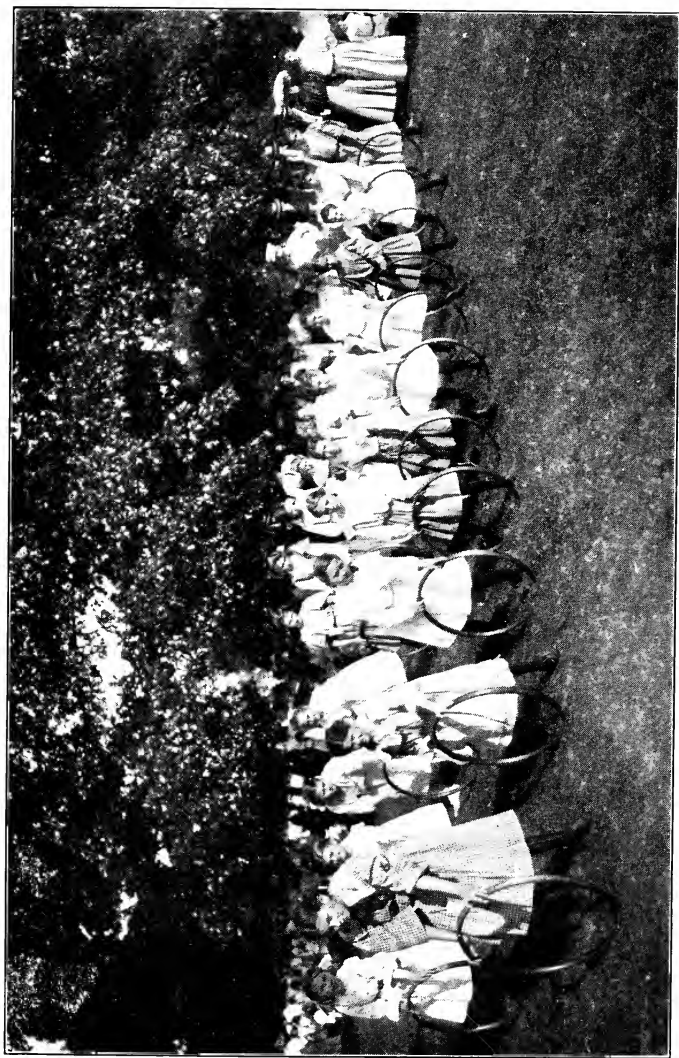
PARADE DAY (*Big Walk Day*)

Sunday-school parades are often engaged in by all the schools of a neighborhood in a city, as has been done in Brooklyn, Philadelphia, and other cities, large and small. The schools usually assemble at their own churches at a given hour, old and young together. Sometimes three or four or even more schools located near to each other meet at a given point, and march around a certain number of squares. It is not considered wise in these days of automobiles and electric street-cars to undertake a large parade of children. It would require too long a

march for most of the smaller children anyway. These small groups, however, mostly in the residential parts of the cities, shake the cities, even the large ones, in a wonderful way. Brooklyn and Philadelphia often have a hundred thousand people in line at one time, though they are not in the same line. After the parade the groups go back to their own churches, and have a program of speaking and singing and refreshments. Sometimes the program is carried out before the parade, and the refreshments served afterwards. The most prominent men of the city or state are usually available as speakers on such occasions as Parade Day. There is often band music, or the schools may sing upon the streets.

In some places it is called the "Big Walk." The Stockport Sunday School in England calls it "Stockport Day," and this school, which is regarded as one of the institutions of the city, engages in it alone. They assemble in the public square, where appropriate addresses are given and hymns sung.

This Day does a great deal towards popularizing the Sunday school and opening the eyes of the people as to its possibilities.



GIRLS' HOOP-ROLLING CONTEST
Marion Lawrence Sunday School, Toledo, Ohio.

IX

PATRIOTIC DAYS

PATRIOTIC DAY

*Flag Day—Independence Day (in the United States)—
Dominion Day (in Canada)*

THIS day is usually celebrated in the United States on the Sunday nearest to the Fourth of July, and in Canada on nearly the same date, the Sunday nearest to the First of July. The same principles apply to both countries, and, indeed, to all countries.

Many appropriate patriotic services are now prepared, and of suitable music there is an embarrassment of riches.

The Two Flags. It is a good thing for every Sunday school to have two flags—the Christian flag and the flag of its country. The salute to each of these flags is very simple and is applicable to all Christian countries.

Salute to the United States Flag: The flag is held aloft and the salute given by extending the right hand towards it and repeating: "I pledge allegiance to my Flag and to the Republic for which it stands: One Nation, indivisible, with Liberty and Justice for all."

Salute to the Christian Flag: The flag is held aloft and the salute given by extending the right hand towards it and repeating: "I pledge allegiance to my Flag and to the Saviour for whose kingdom it stands: One brotherhood, uniting all nations in Service and Love."

America. The National Hymn should, of course, be

sung, everybody standing, and patriotic recitations and addresses given, though each feature should be very short. It is a good plan for all to wear a little flag. They are very inexpensive, and are made for such occasions.

This is a fine time to introduce some old soldiers or some of the militia in uniform, to have some martial music—the Battle Hymn of the Republic, the Star-Spangled Banner—and the reading of the Declaration of Independence by a young man dressed in the style of the colonies in 1776. The Boy Scouts may also be used to advantage.

The following brief account of the first singing of "America" would be listened to with interest:

"Nothing had been heard of a safe and sane celebration of Independence Day eighty-one years ago. Yet on July 4, 1832, a children's celebration of much the same nature recommended nowadays was held in Park Street Church, Boston. As part of the program the now famous hymn, 'America,' was publicly sung for the first time. Among those in the audience was Edward Everett Hale, whom boys and girls know as the author of 'A Man Without a Country.' According to his own story in later years—happening to pass Park Street Church as other boys were marching in, he joined them and was among those who first heard 'America.'

"The author of the hymn was present. He was a young theological student, named Samuel F. Smith, and had no idea that his 'little verses' would ever win national recognition. He would have been amazed to know that in eighty years every school boy and girl in the length and breadth of the United States would be singing his words from memory.

"Dr. Smith became in later years an honored clergy-

man and author. He was a most pious and God-fearing man, especially devoted to the cause of missions. He wrote many hymns, among them the grand old missionary hymn, 'The Morning Light is Breaking.' It is as the author of 'America,' however, that he is most widely known and most deeply loved."—*New York Advocate*.

Attendance Reward. In order to secure interest in the attendance for this day, a flag, perhaps two feet long and properly mounted, could be presented to each class that had its entire enrollment present or accounted for.

GOOD CITIZENSHIP DAY

This is nearly the same as Patriotic Day, but it gives a fine opportunity to stress good citizenship as it relates to political matters, voting for clean men, standing for righteous measures, improving the health and beauty of the city, and engaging in other city-wide enterprises looking towards the laying of foundations for good citizenship among the boys and girls.

Many schools use some such statement as the following in connection with the opening service :

THE CREED OF CHRISTIAN PATRIOTISM

(Repeated by All)

I believe that human governments are ordained of God, are bound in all their acts by His law, are essential to human welfare, and are, therefore, to be loyally upheld.

I believe that Christ's law, "Render unto Cæsar the things that are Cæsar's," binds me to the intelligent and faithful performance of my full duty as a citizen.

I believe that that duty includes the following :

The payment of all taxes justly assessed against me.

The study of the questions to be decided at the polls.

The knowledge of the several political districts in which I reside, and the records of the several candidates.

To register and vote, and to exert a positive influence at every general and primary election, so far as I may, for the triumph of righteous men and measures.

To take an active interest in public affairs and in my country's history and welfare.

Thus believing, everywhere and always, the first affection of my heart and the first labor of my hands, next to that due to Christ's world-wide kingdom, shall be my country's.

DECORATION DAY

(Memorial Day)

This is a patriotic service, and is observed on the Sunday nearest to the thirtieth of May, which is set aside as Memorial Day.

It affords a fine opportunity in the Sunday school to use flag decorations, sing patriotic songs, and honor the old soldiers. Love of country was taught by Christ, and ought to be taught diligently by us.

A display of some of the old battle flags if they can be had, the presence of some of the old soldiers in their uniforms, a brief talk by an old Christian soldier, possibly a little martial music—all would help to make a very interesting occasion, and would not be out of place.

There are services prepared and available for this occasion.

PEACE DAY

Christmas is, of course, a "Peace on Earth" Day always, but "Peace Day" refers especially to a time and

service when attention is called to the great Peace Movements of the day throughout the world.

There are various peace organizations, and these organizations will supply abundance of material for building up such a program. Perhaps it would be well to have this program on a week-day night, as it appeals to the older portions of the school more than to the children. There is great need these days, however, of teaching our children that the religion of Jesus Christ, properly lived, will bring peace throughout the world, and that *they* are to exemplify this religion of peace.

WASHINGTON'S BIRTHDAY

This is always a holiday and affords a good opportunity for a patriotic service.

The Sunday nearest to the twenty-second of February is celebrated in thousands of Sunday schools. It is really a "Patriotic Day," and lends itself to decorations with the patriotic colors, the singing of patriotic songs, and the playing of patriotic music by the orchestra or organ. Washington's famous quotation about the proper training of the young is, of course, always appropriate: "The perpetuity of this nation depends upon the moral and religious training of the young."

Below are a few quotations from General Washington which may be used to advantage in programs designed for use on this day:

"Speak not evil of the absent, it is unjust."

"It is better to be alone than in bad company."

"Let your hand give in proportion to your purse."

"It is our duty to make the best of our misfortunes."

"True religion affords government its surest support."

"A good moral character is the finest essential in a man."

"I hate deception even where the imagination only is concerned."

"It is impossible to reason without arriving at a Supreme Being."

"I hope, some day, we shall become a storehouse and granary for the world."

"The company in which you will improve most will be least expensive to you."

"It is a maxim with me not to ask what, under similar circumstances, I would not grant."

"Labor to keep alive in your breast that little spark of celestial fire called Conscience."

"Would to God the harmony of nations were an object that lay nearest to the hearts of sovereigns."

"I hold the maxim no less applicable to public than to private affairs, that 'honesty is the best policy.'"

"Avoid gaming. This is a vice which is productive of every possible evil. It has been the ruin of many a worthy family, the loss of many a man's honor, and the cause of suicide. Few gain by this abominable practice, while thousands are injured."

LINCOLN'S BIRTHDAY

This day may be celebrated on the twelfth of February by having an evening service, or it may be observed on the Sunday nearest to that date. It is really a Patriotic Day, and patriotic hymns should be sung. Some Sunday schools build a program about the sayings of Lincoln, which may be found in great number; his Gettysburg speech is often given.

LEE'S BIRTHDAY

This day is celebrated on January nineteenth, or the Sunday nearest to it, in much the same manner as the birthdays of Washington and Lincoln, the program, of course, being built around the life and sayings of Robert E. Lee.

X

FOLK AND FRATERNAL DAYS

ALUMNI DAY

SOME churches and Sunday schools have the beautiful custom of organizing their Alumni, which means simply the banding together in a simple organization of those who have formerly belonged to the church or Sunday school and now belong elsewhere. Sometimes they have moved to other cities, but in large cities they may have moved to other parts of the city. The church with which the author is connected has such an organization, and the Alumni make a fine contribution to the life of the church in various ways.

If one of these Alumni members were formerly superintendent of the school, it would be a good thing to have him act as superintendent on Alumni Day, and then carry out the program very much as he and his associates would like to have it carried out. There are many features that could be put in such a program to advantage. All the members of the Alumni whose presence could be secured might sit in a body, and short addresses of one or two minutes each might be made by several of them. Naturally some of these remarks would be reminiscent in character, but these would be interesting because they would be news to those who have come in later. A pleasing feature would be the reading of short messages from those who have moved away and from others who

cannot attend; especially would this be true of a pastor. If any of the Alumni have engaged in Sunday-school work elsewhere, as teachers, superintendents, or pastors, that would be a good thing to know. A suitable resolution could be sent to any especially prominent member of the Alumni, such as a pastor or a superintendent, or to sick members. "Auld Lang Syne" could be sung, "Home Sweet Home," and other appropriate selections. It would be well to have a printed program for this session, and then send it to all the members of the Alumni, wherever they may be. It would be another of the "ties that bind," and would help those who have gone away to feel that they are not forgotten.

This day is built largely around a sentiment, but it is a very beautiful sentiment.

HOME COMING DAY

This is similar to Alumni Day, but instead of being held on any convenient day and being confined to those who were former members, Home Coming Day is held in the fall and is a greeting to those who have been away on their vacations.

The advantage of Home Coming Day is rather doubtful because it emphasizes the vacation, perhaps, too much; nevertheless, a very interesting program can be built up around it.

REUNION DAY

This is practically the same as Home Coming Day or Alumni Day. Any day upon which those who have been separated, especially for a long time, come to-

gether to enjoy another service connected with the Sunday school, may properly be called a " Reunion Day."

SWEET MEMORY DAY

This day may well take the whole opening service, if suitable preparations are made for it in advance. It is expected that, in not more than a moment each, officers, teachers, or scholars shall tell some sweet memory connected with the Sunday school or with somebody who was formerly a member. It might refer to some especially attractive service that had been held, or to a time when a large number of scholars had been received into the church.

SHUT-INS' DAY

This is intended to be a happy recognition of those who cannot attend the school. There are comparatively few who would not be able to attend such a service once in a while, even though not able to be in the school regularly. Of course, some will have to be brought in carriages or automobiles.

Members living near the church could bring large easy chairs, rocking-chairs, sleepy-hollow chairs, etc., and place them in the space about the pulpit for those who would be uncomfortable in the church seats. Sometimes people are even brought on couches that they may enjoy the service.

Some very sweet and comforting things should be said to these Shut-Ins. They should be reminded of the splendid service shut-ins can render by their prayers and

other ministries, a service which they, themselves, might be inclined to minimize.

Those who are unable to be present should be named, and flowers sent to them with a message of love. The presenting all who are present with a bunch of flowers, or even with one flower, would be greatly appreciated.

FAREWELL SUNDAY

This affords an opportunity for the school to say "Farewell" to any member who is leaving—the pastor going to another field, a superintendent or teacher moving away, or some of the young people going off to college. A brief service, with a prayer, would be helpful and profitable.

PASTOR'S DAY

The relation between the pastor and the Sunday school should be very close—like that of a father to his family. Of course, the pastor will be in all the services of the Sunday school, and deeply interested in all that is going on.

Pastor's Day is a day when the school makes formal recognition of their church pastor as the pastor of the Sunday school. Suppose one member from each department—Beginners', Primary, Junior, Intermediate, Senior, Adult, and Home Department—should take a few minutes each to speak to the pastor, in the presence of the whole school, on the general theme "My Pastor." These little talks would, of course, express loyalty and affection. Those for the little children would have to be prepared, but from the Juniors up they should be original.

The pastor could respond in a few words, the whole service being confined to the opening session of the school and not taking more than twenty minutes. Then, the whole school might sit in a body in the church service that day, and the pastor adapt his sermon especially to the school.

As Pastor's Day is adapted to any time of the year, it may properly be held on the anniversary of his assuming office. This kind of service would please any pastor, and should strengthen the cords that bind church and school together.

SUPERINTENDENT'S DAY

In a sense every day is Superintendent's Day, especially if he is in charge of the school.

There are several ways in which this day may be celebrated. The superintendent may be the guest of the day, the assistant superintendent carrying on the school while the superintendent sits upon the platform. Perhaps some little courtesy can be shown the superintendent, such as the presentation of flowers, with a brief talk to the school by the pastor about the superintendent and his work. The pastor would endeavor to cultivate the spirit of loyalty and coöperation. Possibly all of the departments of the school could come together and have at least one song, with, perhaps, a little child extending, in a recitation, the good wishes of the Sunday school to the superintendent.

Or the superintendent may prepare the program himself, and use this day as a time to make an address to the Sunday school; this would be entirely out of place during a regular session. He might, however, in ten or

fifteen minutes, during the opening service, lay before the school the plans that he has for their future.

Or the day may be celebrated by the superintendents of all the departments each having three or four minutes to lay before the school the plans of their various departments.

The real purpose of the day, however, is to lay stress upon the office of the Sunday-school superintendent. Very few of the workers in any school know all of the labor and time required to do the work of a superintendent well. It is altogether proper at least once a year to do something to honor him, or show the kindly spirit of the school and their desire to coöperate.

TEACHERS' DAY

The purpose of this day is to honor the teachers of the school, and let the school know who the teachers are.

By means of a little preliminary work, many of the scholars would bring their parents on Teachers' Day, because their teacher is to be introduced to the whole school. Possibly some adjustment could be made whereby, without interfering with the work in the Elementary Division, the entire membership of the school could be together for twenty minutes. This ought to be long enough to introduce the teachers of any school with an attendance of less than five hundred.

The secretary could call the roll of teachers by departments. As each teacher is called, he could stand before the school and, perhaps, tell in just a word how many he has in his class, how long he has taught it, or any other

facts of interest. Then the superintendent, or whoever is introducing the teachers, might say something about the teacher that would interest the school; for example, "Miss Smith is a teacher in the public school; her father and mother were missionaries in India, and she was born there." Then, when the roll-call is over, all the teachers could stand while a prayer is offered thanking God for their faithful work.

Many in the school, of course, know all of the teachers, but new scholars are continually coming in, and often one department does not know who the teachers are in the other departments.

CHRISTIAN ENDEAVOR DAY

This day is observed on the anniversary of the organization of the Christian Endeavor Society—February the second—or on the Sunday nearest that date.

The Christian Endeavor Society might be asked to arrange the program for the opening service of the school. The Society, all of whom should be members of the Sunday school, might sit in a body, leaving their classes for this occasion, and their president, or some one chosen by them, might act as superintendent.

One of the Endeavorers could speak for five minutes on "How the Endeavor Society can help the Sunday school," and the pastor or superintendent take a few minutes to speak about "How the Sunday school can help the Endeavor Society." Another Endeavorer might speak on "How the Endeavor Society helps me." The president of the society could perhaps outline their work briefly, naming their committees, and giving a cordial invitation to the scholars of proper age to be

present at their meeting that night and join the society. The pastor would do well to say a few words endeavoring to bring the society and the Sunday school into the close relation to each other which they ought to hold. Appropriate music could, likewise, be selected. Some of the International Christian Endeavor officers would undoubtedly, if properly applied to, be willing to send a message to be read on such an occasion.

What is said here concerning Christian Endeavor Day applies equally to Epworth League Day, Baptist Young People's Union Day, etc., changing, perhaps, the time of year to suit anniversary occasions.

EPWORTH LEAGUE DAY

See Christian Endeavor Day.

BAPTIST YOUNG PEOPLE'S UNION DAY

See Christian Endeavor Day.

YOUNG MEN'S CHRISTIAN ASSOCIATION DAY

Ask the secretary of the Young Men's Christian Association to take ten minutes in which to explain the work of the Association and how it relates to the Sunday school. Have all stand who are members of the Association, just to see how many are connected with it. Follow this with a good word from the pastor, or superintendent, suggesting the advantages of membership in the Association.

YOUNG WOMEN'S CHRISTIAN ASSOCIATION DAY

Young Women's Christian Association Day is observed in the same manner as Young Men's Christian Association Day, except that it is held, of course, in the interests of the young women.

WORLD'S SUNDAY SCHOOL DAY

This day affords an opportunity to refer to the world-wide Sunday school work. Abundant information for making the day a success can be had from the World's Association Offices, Mr. Frank L. Brown, Secretary, 218 Metropolitan Tower, New York City. It adds zest to the Sunday-school work at home to hear of the great Sunday-school enterprises of the world.

INTERNATIONAL SUNDAY SCHOOL ASSOCIATION DAY

(Organized Sunday School Work Day)

"The International Sunday School Association" is the term used to represent all phases of Organized Sunday School Work in North America, whether township, county, city, state or provincial, or continent wide.

The literature of the International Association will give abundance of valuable material and facts for working up this day. A half dozen people who have attended Interdenominational Sunday School Conventions could be called upon to give their impressions of the benefit of such gatherings. This would create a good deal of interest throughout the school. This day should, of course, be observed only in the older departments.

It affords a fine opportunity to take an offering for the local Sunday-school work, usually for the County Organization. Every Sunday school, however, should be asked to make an offering to its own denominational Sunday-school work before making an offering to the International Sunday-school work. It ought to make an offering to both.

If desired, some such statement as the following might be read to the school or printed in a way that it could be read responsively :

There is a business firm with headquarters in Chicago, which has 18,441,036 customers listed on its records.

It deals in a commodity the value of which is never questioned. Although it has not attempted to secure a monopoly in any form, it has no competitors except its own record of yesterday.

This firm has branch offices in every State and Province of North America, including Cuba, the West Indies, and Hawaii.

It employs 200 paid workers on full time, but so popular is the enterprise that, together with branch offices, it commands the services of 200,000 others throughout the continent without remuneration.

Its branch offices, in turn, deal with 2,592 smaller organizations, each with its own official staff, and these units have a direct communication with the public through 175,685 retail establishments with a corps of 1,690,739 efficient helpers.

Under the auspices of this firm an average of 1,626 efficiency conventions are held every month of the year in as many different sections of the North American Continent.

The product of the organization is so choice, and it is needed so much in foreign as well as domestic fields, that its manufacture, which is not patented, has been duplicated in the uttermost parts of the earth.

What is this great organization, and what is its product? It is the International Sunday School Association, and its product is *Christian Character*,

XI

EDUCATIONAL DAYS

EDUCATION DAY

EVERY church should have a Committee on Education. This Committee should have general charge of all the educational matters of the church, whether in the Sunday school, young people's society, or other department.

Education Day is a day when this Committee on Education is introduced officially to the Sunday school, and the Superintendent of Education of the school, who should be a member of this Church Committee, informs the school as to what is going on in regard to educational matters, particularly the lessons being used. This officer can tell what lessons the Beginners are using, the Primaries, Juniors, etc., and why they are using them. Then the Teacher Training Superintendent, who should be responsible also to this Committee, can tell about the teacher-training class, its present size and advancement and the desirability of others taking the training. The pastor, also, can take a few minutes to tell about the educational work of the denomination as it relates to the colleges and seminaries. It would add to the impressiveness to give the names of those members who are away at school getting an education, especially if they are fitting themselves for Christian work. A few words about the desirability of getting just as much education as possible

would be appropriate. It is stated that less than five per cent. of the men of the United States have a college education, but that more than seventy per cent. of the responsible positions are held by college bred men.

This could be made a very interesting day.

COLLEGE DAY

The Sunday between Christmas and New Year's Day is being observed by many schools as "College Sunday." The purpose of the day is to welcome former members who are attending colleges or professional schools, and thus keep alive their interest in the home school and hold them for service on the completion of their courses.

College colors and banners are liberally used as decorations, and alumni and friends of the different colleges are encouraged to wear their colors. A list of those welcomed should be printed in the church calendar or on the Sunday-school program for the day if one is printed, or read from the desk.

A hearty welcome is given by the pastor or superintendent. There is appropriate special music, and a short address connecting education and a life of Christian service. If there is a college in the town, the president and as many of the faculty as can be secured may be included among the guests of the day. Who knows—"College Day" may decide some young man or woman not only to take a college course but to put his or her life under the guidance of the "Master Teacher."

The day may become increasingly interesting as the absent students coöperate by bringing special banners or trophies, telling of special religious work being done in their colleges, etc.

DAY-SCHOOL DAY

On Day-School Day invite the principal or one of the teachers from the day school attended by the majority of the young people, and have him say a few words to the school and receive a welcome from the school. This will help to tie the day school and the Sunday school together.

VOCATION DAY

Vocation Day is designed to aid the young people in the choice of their life-work. Much attention is given to vocational education in our public schools, and its importance is coming to be recognized in the Sunday schools. The Presbyterian Church has named the first Sunday in February as Vocation Day and furnishes special exercises for its observance. The Methodist Church of the South has also given this day a place in its program. With these churches, however, the dominant idea is the choice of Christian work—really an Avocational Day,—whereas Vocation Day should properly take in the whole range of life activity. It cannot be out of place for any church to do what it can to aid its young people in the choice of a right occupation, whether it be along the line of their daily tasks or specific Christian work.

During the opening service of Vocation Day, four persons, each an expert in the line on which he speaks, might give five-minute talks on such subjects as the following: "The opportunities for young people in stenography, engineering, electricity, salesmanship." At another time, talks could be given on "The opportunities of the minister, the superintendent, the teacher, the

visitor." The church has done all too little along the line of training its young people for the work they will be called upon to do in church and Sunday school and every line of Christian service.

CITY INSTITUTE DAY

(Community Institute Day—Community Training School Day)

The Community Training School is a new enterprise for the training of Sunday-school leaders. The popularizing of this Community School and the securing of students from the local school is the purpose of spending the opening service or a portion of it, regularly, before the beginning of each term of the Community School, in presenting the benefits of membership, and urging those who expect to fit themselves for Christian work to become members and take the courses of study. Leaflets should, of course, be distributed advertising the Community Training School which is about to open.

TEACHER TRAINING DAY

Every Sunday school should have at least one Teacher Training Class. Ordinarily, this class will meet during the Sunday-school hour.

The purpose of Teacher Training Day is to impress upon the young people of the Sunday school the necessity and desirability of fitting themselves for Christian work. The Teacher Training superintendent may present to the school, in a few minutes, an outline of the work they are seeking to do, possibly giving extracts

from a sample lesson, the members of the class giving the answers. Perhaps one member of the class, by use of a map, could give, in five minutes, the outline of a lesson in geography; another an extract from a lesson on some great book of the Bible, and still another on Sunday-school history and management. The pastor, or superintendent, could speak of the necessity of training if we are to do the best work in the Master's service. Diplomas might be presented to graduates, if a class has just completed the course.

Quite a few schools are setting a time, a year or two in advance, after which date nobody will be appointed as a teacher who has not earned a Teacher Training Diploma or its equivalent. Anything that can be done on Teacher Training Day to impress the importance of training for service is an effort well put forth.

CONVENTION SUNDAY

(Echo Sunday)

Every Sunday school should send delegates to every Sunday-school convention within its reach, whether it be denominational or interdenominational. No school can afford to neglect this opportunity to help itself and the great work it represents.

There are delegates and there are delegates! All delegates, of course, should be expected to make some report after the convention is over. Some of these reports will be along technical lines and should be made at the Workers' Meeting, but it is a good thing to have some delegates specially commissioned to gather all they can out of the convention to pass on to the school as a whole. Suppose three delegates are appointed for this

purpose, each to give five minutes during the opening service on Convention Sunday, which will be the Sunday following the convention. They would speak on different phases of the subject, such as proper reverence in the church, good singing, punctuality, home study of the lesson, or anything of that sort that would have a bearing on the work of the whole school. The superintendent could take a few minutes telling the purpose of conventions, and describing the organization, whether denominational or otherwise, under whose auspices the convention was held. All such things help in the work of a school.

BIBLE DAY

The second Sunday in December has been suggested as Bible Day. Make a special effort on this Sunday to have everybody bring his Bible, though it ought to be brought every Sunday by all who are old enough to use it.

Have a show of Bibles, everybody standing and holding his Bible above his head. The real Statue of Liberty Enlightening the World is a man or woman, boy or girl holding up the Lamp of Life.

There are many appropriate Bible Songs, and they, of course, should be used.

It would be interesting to have a few words from the pastor or superintendent about the Bible, stating, perhaps, that it is printed in whole or in part in over five hundred languages. The American Bible Society issue slips containing John iii. 16 printed in a large number of languages. Perhaps some of these could be secured, and presented to the scholars.

It would be a good thing to repeat a number of the choice Bible verses, and the school could read responsively or in unison various appropriate selections.

BOOK DAY

Book Day is used in many places for the purpose of securing books for the Sunday-school library. In order that suitable books may be secured, printed or mimeographed lists of the books desired should be handed out prior to Book Day, to those likely to use them. As a rule it is better to contribute money than books.

EXHIBIT DAY

We learn to do by doing. The use of the hands has come to be recognized throughout the entire Sunday-school field as a valuable help in teaching. "Handwork in the Sunday School" is a very common expression these days, and these very words constitute the title of an excellent book on this subject by Milton S. Littlefield.

On Exhibit Day a systematic effort is made to show what is being done in the Sunday school. Various kinds of handwork are being used, especially in the Elementary Division, which even the parents of the children may know nothing of; such as pasting pictures in the lesson book, writing up the lesson, cutting out pictures for various purposes, drawing maps and charts, making and using models, blackboard work, sand-table work in teaching Biblical geography, plasticene work, etc. All of the material should be properly arranged so that it can be easily looked over.

Exhibit Day is not intended for the Sunday-school hour, but for some afternoon, after school perhaps, when the parents and friends of the children may be invited, and, indeed, all the members of the school, for the older departments know little of what the younger departments are doing. Some of the Elementary workers should be present to explain all that is presented, and it would be well to have some of the children actually at work.

Interest may be created by the awarding of honors for the best handwork presented in the exhibit. One school announces their exhibit and awards in the following manner :

“ An Exhibit of work by the members of the school may be seen in the Basement. Awards have been given in each Department—First Award, Blue Ribbons with Gold Seals; Second Award, Red Ribbons with Silver Stars.”

The officers might also display the printed matter, charts, banners, and all the property of the school.

It is very profitable to hold an Exhibit Day. It tends to increase interest throughout the school.

EQUIPMENT DAY

Such a day should never be required ; nevertheless, it affords an opportunity of acquainting the older members of the school with what equipment is really needed.

Suppose, for example, a Primary scholar should be placed upon the platform, in a big chair, with his feet six or eight inches from the floor. By the side of that chair have a smaller one, perhaps borrowed, that would enable the scholar to sit with his feet squarely on the

floor. Have him, as he sits on the big chair dangling his legs, tell the school that this is the way the children have to sit in the Primary Department, and that it makes them so tired they cannot listen as they should. Then have him change his seat for the little chair, and, as he folds his arms with an expression of comfort, tell that this is what they ought to have. It would very likely incite some one to provide suitable chairs for the Primary Department.

Suppose the Junior Department should place on the platform a dilapidated old blackboard, upon which a scholar, at the request of the superintendent, should put some writing, perhaps the Golden Text. As he writes, he might intimate that if he had a good blackboard the writing would be more legible.

These are only suggestions of the possibilities of Equipment Day, the idea being to let the main school know what is really needed in the various departments.

HONOR DAY

This service may occupy a few minutes of the opening exercises some Sunday just before the end of the school year. Have half a dozen or more of the boys and girls tell briefly, in their own words, their estimate of the Honors conferred by the school, and why they work to secure them; the object being to incite others to work for these Honors during the year soon to begin.

The superintendent should use this opportunity to explain what is required to earn the Honors of the school. Of course, it includes faithfulness in attendance, regular offerings, lesson preparation, and other desirable features.

As a means of maintaining throughout the year the

interest of all in the Sunday school, a "Loving Cup" has been introduced in the school with which the writer is connected. It is presented at the end of each quarter to the department making the best record in efficiency during the preceding quarter. The cup is presented before the entire school, which is assembled for the purpose. The pastor, with the cup in his hand, gives a message of encouragement, then drinks from the cup and hands it to the superintendent. The superintendent explains again to the school the conditions upon which the cup is given, then drinks from the cup and hands it to the superintendent of the department that has won it, the entire department being gathered around the platform to receive it. The superintendent of the department, after drinking from the cup, recognizes the gift with appropriate words.

The purpose of the day is to develop school efficiency. See also Anniversary Day.

INSPECTION DAY

On Inspection Day the officers of the church, whether members of the Sunday school or not (of course, if they are the right kind of officials they will be members of the Sunday school), could officially visit the school. They should be received as the guests of the day, and allowed to make such inspection as they desire. They would report the results of their inspection at a regular business meeting of the church; or, they might take part of the service on Sunday morning or Sunday night to tell about what they saw in the Sunday school. Such a report would help to interest the church in the Sunday school.

INVENTORY DAY

This is an occasion of stock-taking, or of letting the whole school know just where it stands in regard to membership, offerings, benevolences, etc.

Some officer from each department can read the report of the enrollment of that department, giving, first, the enrollment of the year before, then the present enrollment, showing the growth or decline; the treasurer of the department can indicate the amount of money given; and the proper officer can tell how much has been spent for benevolences, and what those benevolences were.

The general secretary can then summarize these reports so far as the enrollment and the attendance are concerned; the general treasurer can give a comprehensive record of the money; and the benevolences can also be reported.

It would be well to report how many names are on the list of total abstainers, how many on the birthday list, and how many in each department of the school are members of the church. Any figures of this kind that have to do with the school or any department of it would be interesting at such a time.

STANDARD DAY

All schools now that really have a mind to work are aiming at a definite standard. Most denominations have printed standard charts outlining the points their school should attain, and there is also the International affiliation standard, which adds several points to the denominational standard. The denominational standards are made

up usually of from ten to fifteen points, each representing some activity the school should be engaging in, such as the maintaining of a Cradle Roll, Home Department, Teacher Training Class, Organized Classes, Temperance Pledge Signing, Missionary Training Class, contributions to the denominational work, etc. If the affiliation points are added, there will be, also, contributions to the interdenominational Sunday-school work, and the sending of reports and delegates to the local Sunday-school conventions.

Standard Day in the Sunday school means simply the placing of one of these printed standards in each department of the school and, during the opening service, explaining the standard, showing the points that have been reached and urging the school to undertake to reach all the other points as rapidly as possible. It is well to be definite and name one thing; for example, if there is no Home Department, set the whole school working up a Home Department—explain what it means, select your superintendent, and go right at it. When that is accomplished, take up another one of the points on the standard, and push that to completion. It is well to keep the school continually at work to attain something beyond that which has been already attained.

PROMOTION DAY

Promotion and Graduation. The Sunday school is a school, and any school that does any sort of creditable work should be a graded school. In all graded schools there comes a time when the scholars, especially the children, cease to belong in the grades where

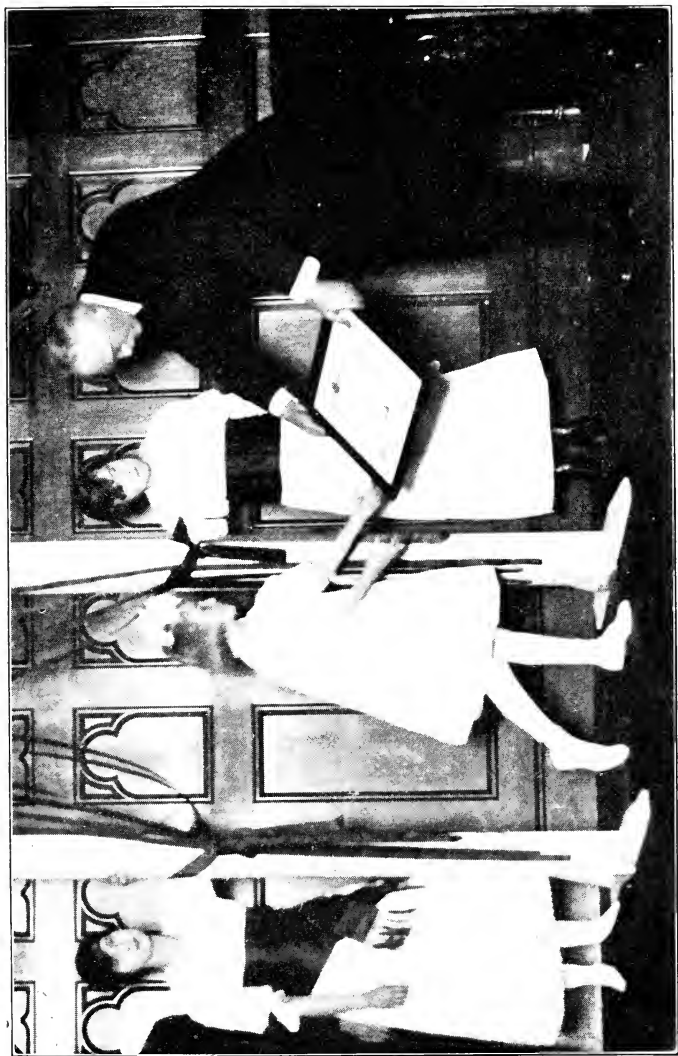
they are, and rightly belong in other grades. Then comes promotion. Without regular promotions grading cannot be maintained.

Promotion, in the Sunday school, refers to a scholar passing from one grade to another in a given department. Graduation refers to a scholar passing from one department to another. A pupil is promoted from the first year to the second year of the Primary Department; he is graduated from the Primary Department to the Junior Department.

Time. Promotion Day should be observed once a year. There are occasions when it may be observed twice a year with good results, but once is usually sufficient. On many accounts the last Sunday in September is the best day; it is review day in the uniform lessons, and fits into a suitable break in the graded lessons.

Department Exercises. It is well for each department, having their own room and suitable conveniences, to have their graduating exercises by themselves; for example, the Beginners', the Primary, and the Junior Departments would each have their own Promotion Exercises in their own room; then, at the close of these, the class graduating from the Beginners' Department would be welcomed, with suitable exercises, into the Primary Department; the class graduating from the Primary Department into the Junior Department; and, in like manner, the class graduating from the Junior Department into the Intermediate Department. In the Secondary Division, the Promotion Exercises can take on a different character, and there may be the reading of papers, short talks, etc., by some of the scholars.

An appropriate feature of the Promotion Exercises



PRESENTATION OF THE ROBERT RAIKES DIPLOMA

is the repetition by the scholars of some of the memory work that has been required. Written examinations are required in many schools in the Junior, Intermediate, and Senior Departments. These, of course, are held before the promotion takes place.

The following account of how the First Methodist Sunday School of Fargo, North Dakota, conduct their Junior Department Promotion Service, is furnished by Mrs. Ella M. Snow, Elementary Superintendent of that State :

PROMOTION REQUIREMENTS

First Year

First Quarter : First Psalm ; Luke ii. 8-20 ; Hymn, " Nearer, My God, to Thee."

Second Quarter : Psalm cxxi. ; " Boys' Hymn " (Lesson 17) ; John xx. 11-13.

Third Quarter ; Rainbow Bookmark ; Library Drill ; The Ten Commandments ; Hymn, " Guide Me, Oh, Thou Great Jehovah."

Fourth Quarter : Psalm cvii. ; Honor Work, " Consider the Lilies."

Second Year

First Quarter : Special questions in note-book ; Map work ; Story of Martin Luther ; Hymn, " A Mighty Fortress ; " " Magnificat " (Luke i. 46-54).

Second Quarter : Special questions in note-book ; Hymn, " There Is a Green Hill ; " Hymn, " All Hail the Power ; " Beatitudes (Matt. v. 3-12).

Third Quarter : Hymn, " The Son of God Goes Forth to War ; " Book of Missionary Stories (Carey, Morrison, Judson, Lee and Whitman).

Fourth Quarter : Book of Missionary Stories, continued (Evans, Livingstone, Paton) ; Honor Work, " From Greenland's Icy Mountains ; " Hymn, " How Firm a Foundation."

Third Year

First Quarter : Poem, "My Desires;" Hymn, "While Shepherds Watched;" Ecclesiastes xii. 1--7.

Second Quarter : "Your Niche" (Boys' part, Girls' part); Drawing of ground plan of Temple; Story of Moabite Stone.

Third Quarter : Psalm cxxxvii. 1-4; Collect Temperance items and facts; Collect Temperance pictures (put into scrap-book); Temperance song.

Fourth Quarter : Psalm xcv. 1-7; Hymn, "Faith of Our Fathers." (Let each pupil choose from the appended list on p. 303 of Teachers' Text Book, fourth quarter, third year, one of the seventeen topics for a written story.)

Fourth Year

First Quarter : Honor Work, "Jesus Saviour, Pilot Me;" Doxology.

Second Quarter : Apostles' Creed; Hymn, "Break Thou the Bread of Life;" Decision for Christ; Story of Life of Christ.

Third Quarter : Psalm xcvi. 1-10; Honor Work, "Sow the Seed Beside All Waters;" Missionary Hymn.

Fourth Quarter : Hymn, "Oh, Day of Rest and Gladness;" Honor Work, Missionary Book; Honor Work, Story of Our Bible; Our Bible and Its Use (Drill).

"The Junior note-books have an important place in the instruction of the boys and girls. Therefore, the Educational Director, Assistant Educational Director, and Teacher-Training Superintendent of the Sunday school are appointed to examine the Junior books at the end of each quarter for neatness and accuracy, taking into consideration the child and his home. If the book will pass under these rules a grade of 90 per cent. or above, a blue star is attached; if between 70 and 90, a red star is attached. The items for memory work for each quarter are typewritten and pasted in the front of the pupil's book. As the points are memorized, a gold

star is affixed. At the end of the year the books are assembled with the honor work and the memory work, and the pupils are graded according to the work done. Those who have done the book work and kept up their attendance are given a certificate of promotion, and if all the memory work has been done, a gold seal is attached to the certificate. Blue and red seals are attached for other percentages of memory work done. The pupil is also given recognition by blue ribbons with a gold seal for a grade above 90 per cent., and a red ribbon with a gold seal for work between 70 and 90 per cent.

"The parents of the boys and girls are given written invitations to attend the promotion service, which is held in the auditorium of the church. At this time each grade is expected to appear on the program with some of the required work memorized. After the program and the giving of the certificates the pupils and parents adjourn to the basement of the church, where, in the various rooms, is put on exhibition the work done and the grades affixed. This excites great interest, and is a stimulus to the boys and girls as well as to the parents to do the work well."

Promotion Cards and Diplomas. Suitable cards of promotion should be given to all who pass from one grade to another, and a certificate or diploma to all who graduate from one department to another. In many schools it is customary to present Bibles to those who pass from the Primary into the Junior Department. The presentation of Bibles and diplomas and any other rewards should be made in a dignified way and with considerable ceremony.

The School Together. The Promotion Service in very many schools is held with all the departments to-

gether, and this has a good effect upon the school, particularly the Adult Division and the visiting parents and church members. A fine opportunity is afforded to hold up the standards of the denomination so that all may know exactly what is being undertaken. A definite program may be announced for the coming year.

Printed Program. It is well to have a printed program giving, not only the order of service for the day, but the names of all the scholars who are passed from one grade to another and from one department to another. It would give the visitors a better idea of what is being done in the school if an outline of the work required was also recorded in this program. The Bedford Avenue Presbyterian Sunday School, Brooklyn, of which Mr. Delavan L. Pierson is superintendent, has prepared some very fine programs. The supply houses provide regular Promotion Exercises for the Primary and Junior Departments, many of them choice.

Promotion and Rally Day Combined. Promotion Day and Rally Day are often combined with good effect, though where Promotion Day is given the dignity it ought to have, it can easily stand alone and be made into an altogether worthy service.

Evening Service. Some schools have their promotion services in the evening of a week day, having all present except the Cradle Roll. More time is thus secured for the service, and it can be given more emphasis than when held at the regular Sunday-school hour. Light refreshments are often served after the service.

Teacher-Training Diplomas for the satisfactory completion of a Teacher-Training Course are often presented also on Promotion Day, thus putting scholars and teachers on the same basis and recognizing their work.

XII

MISSIONARY DAYS

MISSIONARY DAY

"THE Mission of the Church is Missions." The very heart of all Christian activity is missionary. A school that is fully alive to missions cannot be dead to anything else, for it has the root of the matter in it. The reason is plain. Christ's last command was to go into all the world and preach the Gospel to every creature, and the church which is conscientiously trying to do this is assured of the Master's blessing.

Committee or Superintendent. Of course there should be in every Sunday school a Missionary Committee and, certainly, a missionary superintendent or secretary. This committee, or officer, should be planning continually for the missionary days, and should do all that can be done to secure missionary teaching on other days wherever possible. What is Christmas but a missionary day? What is Easter but a missionary day? They celebrate the birth and the resurrection of the Divine Missionary. This does not mean that the missionary note should obscure the thought of Christ's birth or resurrection, but it is entirely in keeping with it.

The Day. Missionary Day may be made one of the richest occasions of the year, and, indeed, missions ought to be emphasized very often. Many schools, and many

denominations, set apart one Sunday each month as a Missionary Sunday, when there is special missionary instruction by means of a printed service, and special effort to gather funds for some particular branch of their missionary work. Many special exercises are prepared by the Sunday-school supply houses, denominational and otherwise, so that there is no lack there. Missionary charts may be had in abundance and also missionary curios. It is well for each Missionary Day to emphasize a given thought, or be centered about a given locality, enterprise, or person. On this account, it is well to have a missionary map, especially locating the missions of the denomination. It is desirable also to center a service occasionally about a person or a field, *e. g.*, have a Judson Day, a Livingstone Day, a China Day, an Africa Day, and so on. Of course, the selections will be made along the line of denominational interest. It would be especially appropriate to observe the day of the martyrdom of any great missionary leader connected with the church.

If one of your own missionaries happens to be accessible, a little missionary talk would be appropriate, or a talk by your pastor, superintendent, or missionary superintendent. This, however, should be very short.

Mrs. W. H. Dietz, of Chicago, has prepared a missionary program for children, entitled "Children of Many Lands," which has rendered choice service. The children are dressed in the costume of the various lands which they represent, and there are appropriate songs and recitations.

A feature of an attractive missionary service given in St. John's Lutheran Church, Evansville, Indiana, was a recitation by a little girl, as follows :

KAMALABAI

Note.—Dressed in the robes of a Hindu woman, the girl steps forward and, while declaiming, points to the various parts of dress mentioned. She carries the wooden shoes in her hand, as also any other objects needed.

“Dear Friends: My name is Ka-ma-la-bai, which means ‘Waterlily Bud.’ I come from Sakti, one of our Mission Stations in India. The missionary thought you would like to see how we dress.

“This *dress* is just one long piece of goods, wound around and fastened without belt or buckle. Under it is a little *coat*, which we slip over our heads and button at the throat. This heavy *ring* has been around my neck ever since I was very small, also this *chain*, with its beads of nuts and this piece of human bone. My mother hung it there to keep away the bad spells of evil women.

“On my arms are all sorts of *bracelets*. The richer our fathers, the more bracelets we girls wear. On our feet we wear these heavy *anklets*. You can imagine what a noise we make when we walk. Here are my *wooden shoes*, with just one pin to hold them to my feet. I did not wear them to-day, because I wanted you to see them better.

“On my cheeks is *red paint* to make me handsome. On my forehead is a little *star*, because I am engaged. I am twelve years old and will be married soon. On my wedding day I will wear this fine *headpiece*. I have never seen the man I am to marry, but my mother says I must marry him or be cast out of her house. He must be good, because he sent me this fine *necklace*. When I marry I will leave home and never return. Isn’t that awful?

“On my hands is *red stain*, for this is a holiday and I must go to worship my idol. That’s all I can do. I can’t talk to anybody, and when I am married I must stay at home and not even go out unless my husband wants me to. I’ll have to do all the work and sleep in one corner of our hut or house. Don’t you feel sorry for me, and all the women of India? I wish some one would come to help us!”

Offerings. Of course it is desirable to take missionary offerings. The best way to do this is to train the children to give regularly to missions. There are missionary boxes, duplex envelopes, and other devices which contemplate the raising of money during a given length of time and returning it upon a Missionary Day. The receiving of these offerings and giving credit to the individuals or classes forms an interesting part of the service. The church has no more important work than to train the members of its Sunday school to give systematically for the extension of the Kingdom.

Decorations. Appropriate decorations for a Missionary Day would be paper flags of all countries. They can be bought at a low price, and are not only beautiful but very attractive.

There is no quicker way to build up the work at home and to maintain the interest than to try to extend the work abroad. "The light that shines the farthest shines the brightest at home."

HOME MISSIONARY DAY

(See Missionary Day)

Home Missionary Day is simply a Missionary Day, the program for which is arranged from the Home Missionary standpoint.

FOREIGN MISSIONARY DAY

(See Missionary Day)

Foreign Missionary Day is simply a Missionary Day, the program for which is arranged from the Foreign Missionary standpoint.

FREEDMEN'S DAY

This day is held in the interest of the Negroes. All of our churches have work among the Negroes of the South, and this is a good opportunity to present the work to the school. If some representative were present from one of these schools in the Southland in which the Sunday school is interested, it would be a good thing to hear from him the story of his people and of his school. An offering might be taken, to be passed through the regular Board of the Church having in hand the education and evangelization of the Negroes.

IMMIGRATION DAY

In every considerable city there is some officer who looks after the immigrants. (If there is no such special officer, the chief of police would do.) Invite him, on Immigration Day, to come and tell the school something about the people of foreign countries who are coming into the locality; how they are taken care of and given a start towards American citizenship; some of the difficulties they have to overcome; and how to make them good citizens.

XIII

BENEVOLENCE AND REFORM DAYS

BENEVOLENCE DAY

THE purpose of Benevolence Day is to bring before the school, especially the older Departments, the benevolences in which they are interested.

The Benevolence Committee could present the names of the institutions, societies, or persons that have been helped, with some brief account of each. The treasurer could give the amount of money contributed to each of these benevolences.

This service could be made very interesting by telling of special incidents connected with the various benevolences. If those who have been helped are written to far enough in advance, letters might be procured referring to the benefit that has been received.

This would be a good time, also, for the Benevolence Committee to report suggestions for the coming year. People always give with more pleasure and, usually, more liberally when they are familiar with the purposes to which they are asked to give. It is a principle underlying all benevolences that the giving should be intelligent. This is impossible unless those who give are kept informed as to what is being done with the money.

PLEDGE DAY

This day is used with splendid effect in the Gary Memorial Sunday School, of Wheaton, Illinois. The enroll-

ment of the school—not including the Home Department and Cradle Roll—is something less than six hundred, with an average attendance of three hundred and fifty.

On a given Sunday, early in the year, they celebrate "Pledge Day." A box, about four inches square and six inches high, is prepared with a slot in the top. After an appropriate service, the classes are allowed a short session among themselves, in order that they may decide what they will do, as a class, for benevolences during the coming year. The individuals say how much they can give, no record being kept of that; then the total amount is placed, as the Class Pledge, upon the card provided, and a representative of the class drops it in the box. This box is not opened until the next Pledge Day, when the pledges are taken out and destroyed.

This plan has been carried on now for two years. The first year the pledges amounted to \$840—the second year to \$972. These pledges in no way interfered with the regular offering of the school, which averages about three cents a member per Sunday. When the comparatively small average attendance is considered, this is certainly a marvellous showing. The benevolences chosen are chiefly the regular benevolences of the church, together with a few special ones that the school desires to help. The secret consists in the placing of responsibility upon each class and that responsibility being set by the class itself. There is no urging from the platform, or otherwise, for large giving, but the total of the individual gifts becomes a considerable amount as a class gift. The money is retained by the class until the next Pledge Day, when each class reports publicly the amount of its pledge and the sum given. Pledge Day is one of the greatest of all the "Days" in the Gary Memorial School.

TEMPERANCE SUNDAY

Next to the home, the Sunday school is the best place on earth to teach temperance. The most possible ought to be made, therefore, out of Temperance Sundays, and particularly, World's Temperance Day. The evil of intemperance is so great and the peril so imminent that no opportunity should be lost to teach a temperance lesson, whether it bears upon the lesson of the day or not; a few words can be spoken from the platform, if nothing more.

Temperance Committee. Every well organized school should be a Temperance Society. There should be a Temperance Committee, and the chairman of it should be the temperance secretary or superintendent. To this committee may be intrusted the preparation of the programs for the Temperance Days.

Teach by Fact. The principle underlying all temperance instruction to-day is that it should be by fact and not so much by exhortation. Fortunately for us and most unfortunately for the victims, facts are abundant and right at hand. The reason Temperance Day has been such a bugbear in the past to so many superintendents and teachers is because we have confined ourselves so largely to exhortation.

Charts. Scientific instruction in the public schools is enforced with a generous use of charts and illustrations. There are now very many temperance charts suitable for display in the Sunday school and upon the bulletin-board outside. A Sunday school could not do a better thing than to keep a temperance chart of this kind displayed all the time where passers-by could see it. The Anti-Saloon League is now furnishing large posters and also small cards reproducing the posters. The poster is to be shown in the school and then placed upon the bulletin-

board, and the small card is to be presented to each scholar to be read and then given away. The denominational publishing houses and all the temperance organizations furnish exercises and ammunition in abundance, and also leaflets for distribution among the pupils.

The Whole Session. On Temperance Day the whole session can be given to the subject, because the lesson is appropriate. Temperance songs are increasing in number and are to be found in almost every song book; such as "Yield not to Temptation," "Onward Christian Soldiers," "Stand up! Stand up for Jesus," "Dare to do Right." One of the most telling features of an opening service is to have some reformed drunkard tell what drink did for him. The blackboard can be used to advantage. Through their temperance teaching and concert exercises the Sunday schools of West Virginia did a great deal towards making the state go dry.

The Pledge. Use the Temperance Pledge. It is not necessary to have those who have already signed sign it again every time the day comes round, but it is a good plan to have all those stand who have signed the pledge before in the school and who wish to reaffirm their pledge. Cards may then be given to those who are seated, with an invitation to sign them. A record ought to be kept of these signatures so that it may always be known who have signed the pledge. A neat certificate given to the pledge-signer is a good thing. The writer has yet the certificate which he signed when under twelve years of age. Some schools give these certificates framed, ready to hang on the wall of the pupil's room at home. A good decoration for Temperance Day is the displaying of the pledge cards that have been signed. If the cards are printed in the three colors, red, white, and blue, they

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can be attached to cloth in such a way as to make an American flag, and this forms a good decoration.

A Responsive Reading. The Sunday school of the First Baptist Church, Plainfield, New Jersey, used the following responsive reading, with good effect :

Supt.—What is your body ?

School—" Your body is a temple of the Holy Spirit."

Supt.—Whose is your body ?

Pastor—" Ye are not your own ; ye were bought with a price."

All—

“ My body is God’s for He gave it
All pure, and He made it for use ;
He wants me to keep it and save it
From all kinds of harm and abuse.”

Supt.—How shall we use our bodies ?

Girls—" Keep thyself pure."

Boys—" Be strong."

Juniors—" Glorify God in your body."

Intermediate Department—" Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

Boys and Men—" I buffet my body and bring it into bondage."

Supt.—" Present your bodies a living sacrifice, holy, acceptable unto God."

Juniors—

“ My body is a temple,
To God it does belong ;
He bids me keep it for His use,
He wants it pure and strong.

“ Things that defile the body
I must not use at all,
Tobacco is one harmful thing,
Another Alcohol.

“ Into my mouth they shall not go,
When tempted, I will answer ‘ No ! ’
And every day I’ll watch and pray
‘ Lord, keep me pure and strong alway. ’ ”

Supt.—What Bible character kept the temple of his body pure and strong for service ?

Boys—Daniel.

Supt.—What noble purpose ruled Daniel's life ?

Juniors—" Daniel purposed in his heart that he would not defile himself."

Supt.—What was the result of the pure living of Daniel and his friends ?

Intermediates—Strong bodies ; strong minds ; strong souls. " Their countenances appeared fairer and they were fatter in flesh." Also, " God gave them knowledge and skill in all learning and wisdom."

Supt.—What one thing specially harms the body, spoiling it for service ?

Senior Department—Since the days of Noah, wine, strong drink, or any liquor containing alcohol has constantly spoiled lives for service.

Supt.—How does alcohol spoil for service ?

Teachers—Alcohol poisons the blood-stream. A poisoned blood-stream weakens the muscles given us to do God's work in the world.

Alcohol in the blood-stream poisons the brain, given us to think God's thoughts after Him.

Alcohol in the blood-stream means a weakened will, unable to hold steadfastly to the path of love and duty.

Supt.—What does the Bible teach concerning the effects of alcohol on service ?

Teachers—The Bible teaches that alcohol spoils kings for the best service. " It is not for kings to drink wine—lest they drink and forget the law."

Pastor—King Ahasuerus, when his heart was " merry with wine," forgot the respect and honor due his noble Queen, Vashti. " Wine and new wine take away the understanding."

Intermediates—Alcohol spoils soldiers for the best service. King Benhadad suffered defeat when " drinking himself drunk—he and the thirty and two kings that helped him."

Pastor—Alcohol spoils spiritual teachers for the best service. God spoke thus to Aaron's sons : " Drink no wine nor strong drink when ye go into the tent of meeting—that ye may teach the children of Israel all the statutes which Jehovah hath spoken."

Supt.—What teaching did God give to those parents who prayed, " O Lord, teach us what we shall do unto the child " ?

All Parents—God's solemn words to parents were : " Beware—drink no wine or strong drink."

Supt.—What is our purpose in life ?

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All—To give our best service to God. "The Lord our God will we serve."

Supt.—What vow of service do we take?

Whole School (Rising)—The vow contained in our Temperance Pledge :

"That I may give my best service to God and to my Fellowmen.

I PROMISE GOD AND PLEDGE MYSELF

never to use Intoxicating Liquors as a drink, and to do all I can to end the Drink Habit and the Liquor Traffic."

All—Sing Consecration Prayer.

Wet and Dry Map. In the Moody Sunday School, Chicago, a class of boys made, on white muslin, a very large map of the United States, showing the wet and dry districts. The dry districts were white, and the wet districts black. This map was not so difficult to make as might be imagined. They took a slide furnished by the Anti-Saloon League, threw it upon a large screen, then traced it and filled in the black sections.

Stereopticon. Churches having their own stereopticons may use them to advantage on Temperance Day. Slides on this subject may be rented at small cost.

Teach temperance at every opportunity, and make Temperance Day as interesting as possible.

ANTI-SALOON DAY

This is really a Temperance Day, observed from a little different standpoint. Some representative of the Anti-Saloon League, if he can be secured, might be present and speak. The Anti-Saloon League, if applied to, will send out literature that can be used with profit and interest on such an occasion.

ANTI-CIGARETTE DAY

Not One Day but Every Day. The education necessary to keep our boys—and girls, too, for that matter—from the evil of the cigarette, and to try to save those who have already begun the pernicious habit, should not be confined to Anti-Cigarette Day in the Sunday school. Upon every available occasion this thing should be hit—and hit hard.

“The Case Against the Little White Slaver.” As has been stated elsewhere, it is not the purpose of this book to present programs, but rather to give suggestions and indicate where suitable material may be found. One of the best documents, perhaps, upon this subject is a booklet entitled, “The Case Against the Little White Slaver,” supplied in single copies, with the compliments of the author, Mr. Henry Ford, the automobile manufacturer, of Detroit. The origin of the booklet came about in an interesting way. Mr. Ford was spending a holiday in Florida with Mr. Thomas A. Edison, the electrical genius, and Mr. John Burroughs, the great naturalist. Incidentally, the question of cigarette smoking came up, and Mr. Edison, having strongly expressed himself on the subject, was asked to put his statement in the form of a letter. This he did, as follows :

*From the Laboratory of Thomas A. Edison,
Orange, N. J., April 26, 1914.*

FRIEND FORD :

The injurious agent in cigarettes comes principally from the burning paper wrapper. The substance thereby formed is called “Acrolein.” It has a violent action on the nerve centers, producing degeneration of the cells of the brain, which is quite rapid among boys.

Unlike most narcotics this degeneration is permanent and uncontrollable. I employ no person who smokes cigarettes.

Yours,

THOS. A. EDISON.

Anti-Cigarette League. There are literally tons of available matter on this subject. The Anti-Cigarette League of America, 1119 Woman's Temple, Chicago, issues a large line of leaflets and helpful printed matter. Professor William A. McKeever's booklet on "The Cigarette Smoking Boy" (to be had at the above address) is a very strong presentation of the subject.

The Program. For the program on Anti-Cigarette Day, the difficulty will be to confine one's self to the time limit, because of the wealth of material available. The booklet referred to published by Mr. Ford has material enough for a dozen such days.

Charts. Mr. C. A. Baines, of Newport News, Virginia, has a strong article in the *Sunday School Times*, June 5, 1915, on this subject.¹ Mr. Baines is an expert in the preparing of charts on this and other subjects, designed to present to the eye the lessons taught. Two such charts will be found in miniature in the issue of the *Sunday School Times* referred to. These charts are twenty-two by twenty-seven inches in size, and may be obtained from the *Sunday School Times* at seventy-five cents each. The following facts from one of these will be interesting: Forty boys were chosen by lot from the same classes in the public school. They averaged fourteen years of age. Twenty of them smoked cigarettes and twenty of them did not. Impartial reports were had

¹ Mr. Baines has issued a book of Charts on the Cigarette, which all workers with boys should have. Price \$1.00. Address as above.

upon these boys from ten teachers, covering several months. The results were tabulated by Professor P. L. Lord, and are as follows, the first column indicating how many of the twenty cigarette smokers were affected, and the last column how many of the non-smokers were affected:

	<i>Smokers</i>	<i>Non-Smokers</i>
Nervous	14	1
Impaired Hearing	13	1
Bad Physical Condition	12	2
Poor Memory	12	1
Slow Thinkers	19	3
Low Rank in Studies	18	3
Times Failed of Promotion	19	2
Bad Mental Condition	18	1
Not Neat and Clean	12	1
Untruthful	9	0
Truant	10	0
Street Loafers	16	0
Out Nights	15	0
Bad Moral Condition	14	0

Statements by Some Who Know. Below are a few statements, gathered at random from various sources, which may be found helpful on Anti-Cigarette Day. It is better, however, to get the booklets referred to above.

“Loss of power, loss of control, diminished vitality and general inefficiency are almost sure to follow.”—Dr. T. D. Crothers, Superintendent Walnut Lodge Hospital, Hartford, Connecticut.

“During a third of a century, I have yet to discover among the thousands of young men in my classes a cigarette slave who ever developed into more than a third or fourth rate stenographer.”—Selby A. Moran, Teacher of Shorthand, Ann Arbor, Michigan.

“Cigarette smoking is the most serious agency for

non-success we have to deal with.”—J. Remsen Bishop, Principal Eastern High School, Detroit, Michigan.

“Cigarette smoking is a pernicious habit.”—Dr. Harvey W. Wiley, Former Chief of the Federal Bureau of Chemistry.

“The cigarette injures the boy morally.”—Dr. D. H. Kress, Washington, D. C.

“Any boy who smokes can never hope to succeed in this world to a high position and continue the use of cigarettes.”—Connie Mack, Owner Philadelphia Athletic Baseball Club.

“One of the very worst habits of boyhood is the cigarette habit.”—Hon. Benjamin B. Lindsay, Judge Juvenile Court, Denver, Colorado.

Hundreds of great business concerns refuse to employ boys who smoke cigarettes.

SAVE-THE-BOY SUNDAY

The Chicago Presbytery is emphasizing this day, especially among the churches of foreign speaking people.

The mayor of the City of Chicago has designated February 13, 1916, as “Save-the-Boy Sunday.” The ministers are asked to preach at least one sermon that day on the subject of “The Boy.” In this sermon they are asked to emphasize the following points :

“One addressed to parents, showing the need of throwing proper safeguards about the boy by encouraging him to attend religious, social, recreative and educational instructions and giving him proper home instruction. The other idea has to do with the boy himself. The boy should be shown the value of developing his ability to rise above his own environment, however unfavorable it

may be. This we believe he can do by getting into personal touch with Jesus Christ, 'his elder brother' and Saviour. Please also speak against the destructive influences of the cigarette, the pool room and saloon."

On this Sunday as many boys will be gathered as possible, in order that they may hear what the pastor has to say. The object, of course, is to safeguard the foreign speaking boys from the dangers with which they are surrounded in any new country and especially in the large cities. The lessons to be learned are no less valuable to our own native-born boys.

NATIONAL CHILD LABOR DAY

There is a National Child Labor Committee, located in New York City, which aims to prevent the exploitation of children in industry and to insure to every child an elementary education supplemented by industrial training and vocational guidance. To accomplish this end the work of the Committee is fourfold:

1. To investigate children at work;
2. To educate the people of the country by giving them the results of its investigations;
3. To promote the necessary legislation;
4. To insure the enforcement of legislation.

There are nearly two millions of children between ten and sixteen years of age who are working for wages when they ought to be in school, and many of them under unkind taskmasters.

The Federal Council of Churches has designated the fourth Sunday in January as "Child Labor Day," and the Committee has prepared a suitable, flexible program, the outline of which is given below:

PROGRAM

FOR CHILD LABOR DAY

Singing :—America ; or, Jesus, Meek and Gentle.

Scripture Reading :—Matt. xviii. 1-14.

Essay or Recitation by Pupil :—" Children at Labor."

(To give all your pupils a chance to take part personally in Child Labor Day, you may be able to arrange for an entire class to write child labor themes, the best two or three to be read on Child Labor Monday. The National Child Labor Committee would be glad to have the winning themes forwarded to them with a view to publishing the best.)

Or Debate :—

"Resolved: That Congress Should Enact a Law, Forbidding the Interstate Shipment of Child-Made Goods."

Hymn for Working Children :—Tune "Autumn," or Austrian National Hymn.

"There's a voice that now is calling,
Loudly calling, day by day ;
'Tis the voice of right and justice,
And its tones we must obey.
We must hasten to the rescue
Of the children young and frail,
Who are weary of their burdens,
And too soon their strength will fail.

"In our stores and shops we find them,
'Mid the bloom of early Spring ;
But the Lord is watching o'er them,
And their calls to Him we bring.
Though their parents bid them labor
And deny them needed rest ;
Yet our faith believes the promise,
That their wrongs will be redressed.

"Men of rank and high position,
Men who guard our native land,
In the name of our Redeemer,
Come and lend a helping hand.
Come at once ; the plea is urgent,
And the hours are waning still ;
Make these children glad and happy,
And the law of love fulfill."

—FANNY J. CROSBY.

Talk:—By Head of the School : "What Child Labor Means to Our Country."

Collection.

(The federal child labor bill will pass and 150,000 children will be given better opportunities in life if public opinion can be aroused. To make the American people realize the cruel facts of child labor, we must do extended publicity work, in which we ask the aid of all large-spirited citizens. If each pupil in your school would give five cents, it would mean that we could wage a better campaign for the bill, give better chances to the children. Even the smallest contribution will be gratefully received.)

Singing:—A Hymn for Child Labor Sunday. Tune : "Noel."

"O God, whose justice is a rod,
That smites our human greed,
Whose mercy is a healing balm
For hearts that break and bleed ;
We cry to thee, O Lord, for strength
To right the wrongs of earth,
To lift the yokes, to break the bonds,
That make a curse of birth.

"We pray for all Thy little ones,
Who toil in mine and mill,
Whose bitter cries of agony
No clanking wheels can still ;
Whose eyes peer blind in rooms of night,
By sunlight rays unlit ;
Who choke and sob in poisoned dust
Of factory and pit.

"O Father, are these children Thine,
All bent and scarred and maimed,
With little hands all gnarled and torn,
With feet all bruised and lamed ;
With lips that never frame a smile,
With cheeks scarred deep with pain,
With eyes bedimmed and swollen red
By tears that fall like rain ?

"These little ones, our Father, Thine,
Who never play and sing,
Who ne'er with shouts of gladsome mirth
Make woods and pastures ring ;
Who know all manhood's toil and grief,
Ere manhood's strength is won,
Who taste the bitterness of life,
When life is scarce begun ?

"O Lord, lay bare Thy mighty arm,
Unloose Thy vengeance flood,
Smite with Thy wrath the lustful greed
That feeds on children's blood ;
And in Thy mercy, from their bonds
These little ones release,
And give them air and sun and play,
And love and joy and peace."

—JOHN HAYNES HOLMES,
Church of the Messiah, New York City.

CITY BEAUTIFUL DAY

Everybody is interested, or should be, in beautifying their city or town. Some very wholesome instruction can be given on City Beautiful Day in the opening service as to how everybody, little and big, can contribute to this end. The scholars may be taught not to throw papers and rubbish on the street, to keep the weeds down and to beautify their yards, how to cover old, unsightly buildings with pretty vines. In a thousand ways lessons can be given that will result in the transform-

ing of many an unsightly place into a beauty spot. If there is any specific plan whereby the city is endeavoring to carry on some general scheme of beautifying or decorating the city, this can be explained in a few minutes, and, possibly, a picture of the City Beautiful be displayed.

TREE-PLANTING DAY

Tree-Planting Day is, of course, observed only where there are ample grounds for the planting of trees. A certain class—perhaps a class just graduating in teacher training, or a class just graduating from one department to another—could plant a tree, with suitable ceremony.

TUBERCULOSIS DAY

Never as at present has the fight been so vigorous and systematic against the White Plague which is reaping its harvest of death by thousands. Without a doubt improper knowledge of the simplest rules of living, such as proper ventilation, sanitation, etc., greatly increases this deadly disease.

Tuberculosis Day is a campaign day for spreading information as well as, possibly, gathering offerings for the use of those who are carrying on the continent-wide campaign. There is an abundance of literature that can easily be secured, containing material quite sufficient to provide a program for any school.

FRESH-AIR SUNDAY

On Fresh-Air Sunday have somebody representing the Fresh-Air Fund come before the school and tell

about the children who are sent to the country for a few weeks to enjoy God's out-of-doors. Sometimes this enterprise is carried on by one of the papers of the city, sometimes by a society. If the presence of some of these Fresh-Air children could be secured, it would add to the interest.

HOSPITAL DAY

Hospital Day, if properly worked up, will command the interest of any school.

Many schools, especially those in cities, furnish and maintain a bed in their denominational hospital or in some public hospital. Some schools do this where the hospital is situated in another city or in a mission field.

There are many ways of making Hospital Day interesting. A short talk might be given by a doctor from a hospital, or by a nurse. It would not be out of place for either one of these to devote a few minutes to "first aid to the injured."

It would be especially pleasing, if a school has a bed, to have a short message from some one who has occupied that bed; this would create deep interest, and cause the school to rejoice that it had a part in so good a work. It might be a good time, also, to take an offering for the hospital in which the school is most interested.

Members of the school could bring flowers on this day, to be arranged in bouquets and sent to the hospital at the close of the service, each bouquet having a neatly printed card attached bearing the name of the school and some appropriate sentiment. The young people would be glad to carry these bouquets, or a committee could be appointed for that purpose.

POST-CARD DAY

The bringing of picture post-cards has been referred to under Children's Day. Some schools, however, set apart a day for it at another time, when all the people, little and big, are asked to bring post-cards, not simply one but as many as they will. Beautiful picture post-cards may be had at small cost. The officers, or the officers and teachers, might provide albums. Then, committees of boys and girls and young people can paste these post-cards in the albums, when they may be sent to the hospitals at home or abroad. (The World's Sunday School Association has a surplus-material department which does many things of this kind.) There is nothing more popular in the children's wards of the hospitals than post-card albums, and many a sick or convalescing child spends happy hours over such a book.

In order to create interest, some classes might fasten their post-cards on ribbons or adjust them in some other attractive manner, and display them. A story told about what children say of such things would be exceedingly interesting, especially if told by a child who had been in the hospital and enjoyed one of the picture books.

There is no telling the good that may come out of such a day as this, and the children will love and remember it.

NEW TESTAMENT DAY

This day was started by the late P. H. Bristow, who occupied for many years the position of superintendent of the Calvary Baptist Sunday School, of Washington, D. C. Knowing that there were many scholars in their great school who did not have a copy of the New

Testament, he hit upon the plan of having a "New Testament Day" when Testaments should be given to all scholars under a certain age. This took in practically all the children of the school. Of course, they were given to many children who already had Testaments, but by giving to all it did not embarrass those who did not have them.

On the day set apart, which was in February, eight hundred of these beautiful red-covered Testaments, each containing quite a number of beautiful pictures, were presented to as many scholars in the school. The interruption in the departments took less than five minutes. The pastor, Dr. Green, went from department to department; those who were to receive the Testaments were asked to rise, and in a beautiful little talk of two or three minutes he made the presentation. After that the scholars marched past the officers in an orderly manner and were each presented with a copy of the Testament.

XIV

MISCELLANEOUS DAYS

FLOWER DAY

THE very mention of Flower Day brings with it such a wealth of suggestion as to its profitable observance that it is quite impossible to treat it adequately in this limited space. Flowers have such a wonderful story to tell. In addition to the following verses applying to the ministry of flowers, still others may be found in the "Easter" chapter.

"There is a lesson in each flower,
A story in each stream and bower ;
On every herb on which you tread
Are written words which, rightly read,
Will lead you from earth's fragrant sod
To hope and holiness and God."

"Were I, O God, in churchless lands remaining,
Far from the voice of teachers or divines,
My soul would find in flowers of Thy ordaining
Priests—Sermons—Shrines."

"We ask you to a feast to-day, dear friends,
A feast of flowers and a flow of song ;
For what more fitting on this flower day,
Than such a festal gathering for praise ?

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This is the month of roses and of bloom,
Of fragrant fields and music-laden air ;
Then let us pause amidst earth's many sweets
To feast upon the lessons of God's love.
Perhaps these flowers themselves will speak to us,
And with our songs may flow their fragrant praise ;
And thus our incense of melody and sweet perfume
Will rise in adoration of that great Name
Which stands so far above all other names.

“Such shall our service be this flower day,
And oh ! may He who clothes our fields with bloom
And gives to us as to the birds a song,
Be in our midst, the fairest of the feast,
That every heart may crown Him
LORD OF ALL.”

“Welcome, happy joyous day !
Filling all the earth with flowers.
Precious gifts from heaven are they,
Pouring forth in gracious showers ;
Happy joyous flower day !
Blooming gardens, posies sweet,
Nuptial honors of the bride,
Shall thy welcome presence greet.”

“The flowers of many climes
That bloom all seasons through,
Met in a stately garden
Bright with the morning dew.

“For praise and loving worship
The Lord they came to meet ;
Her box of precious ointment
The Rose broke at His feet.

- “The Passion Flower, His symbol
Wore fondly on her breast ;
She spoke of self-denial
As what might please Him best.
- “The Morning Glories fragile,
Like infants soon to go,
Had dainty, toy-like trumpets,
And praised the Master so.
- “ ‘ His word is like to honey,’
The Clover testified,
‘ And all who trust His Promise
Shall in His love abide.’
- “The Lilies said, ‘ O trust Him !
We neither toil nor spin,
And yet, His house of beauty,
See how we enter in ! ’
- “ ‘ And let us follow Jesus,’
The Star of Bethlehem said,
And all the other flowers
Bent down the reverent head.
- “The glad Sun Flower answered,
And little Daisies bright,
And all the lovely Asters,
‘ We follow toward the light.’
- “ ‘ We praise Him for the mountains,’
The Alpine Roses cried,
‘ We bless Him for the valleys,’
The Violets replied.
- “ ‘ We praise Him for the waters,’
The gray Sea Mosses sighed,
And all the baptized Lilies,
‘ Amen ! Amen ! ’ replied.

“ ‘ Hosanna in the highest ! ’
The double Dahlias sang,
While little trembling Harebells
With softest music rang.

“ And now the bright Day Lilies
Their love-watch ceased to keep ;
‘ He giveth,’ said the Poppies,
‘ To His beloved sleep.’ ”

The Flower Program. The time of year for Flower Day will vary in different localities, owing to the flower season. Scores of beautiful programs, some quite elaborate, may be had from the many supply houses. Simply bringing flowers to the church and enjoying them, whether artfully arranged or not, and then passing them on to the shut-ins, is of itself an altogether worthy service.

Sometimes the day is built about a given flower and named after that flower ; as, Carnation Day, Rose Day, Chrysanthemum Day, etc. It would be a pleasant sight if all the flowers brought on one Flower Day were the old-fashioned flowers from the garden.

Sometimes all the members of the school are asked to bring cut flowers of any kind they like. These are given over to a committee and arranged as artistically as possible around the pulpit and in the front part of the church. Then follows a short service built upon the lessons of the flowers, with, possibly, a sermon. There are many references in the Bible to flowers, Christ Himself being referred to as “ the Rose of Sharon and the Lily of the Valley.” After the service the flowers are arranged in bouquets and carried to the hospitals and to sick rooms. One pastor in the South writes that the flowers brought

on one such Sunday were more than could be placed in an ordinary freight car.

Potted plants are sometimes brought and placed upon forms on the platform, so that, when the plants are in place, a beautiful decorative effect is presented. These plants are later taken to the sick.

A Flower March. There is, sometimes, a flower march, the scholars all passing the platform, each bringing one flower of any kind they like and tossing it upon a frame on the platform, made in the shape of a large cross and placed at an angle of about thirty degrees. This cross has a wire bottom, with board sides, six feet long and about four inches deep. The flowers are simply tossed upon this frame without any thought of order, and when it is completed, it presents a beautiful cross of flowers and green, with flowers lying all about it on the floor.

Love Messages to Sick. One New Jersey school asks each member to bring just one flower. These flowers are received at the church door by a special committee, who thank the scholars for their flowers, and receive the names of any sick to whom they would like to have them sent. During the service the flowers are made into bouquets, tied with ribbon, and tagged with an appropriate card bearing a love-message from the school and the name of the person who is to receive it. At the close of the service, the superintendent reads from the platform the list prepared by the committee, giving the names and addresses of the shut-ins together with the name of the member of the school who is asked to deliver the bouquet. These scholars come forward and receive the bouquet in trust to deliver in the name of the school. This makes a very beautiful and helpful service that will not be forgotten.

NEWSPAPER DAY

On Newspaper Day ten or fifteen minutes of the opening service are set aside for the scholars to read newspaper clippings bearing upon some phase of Sunday-school work or giving some helpful illustration. If the clippings are properly selected, it will be an interesting service.

More and more the best newspapers are coming to recognize the Sunday school. A treatment of the Sunday-school lesson appears now week by week in papers reaching perhaps fifteen or twenty millions of readers. These same papers carry many incidents and illustrations bearing on the subject of the lesson. It would be difficult to find a single issue of a creditable newspaper that did not have in it some articles that would lend themselves advantageously to a Newspaper Day program.

VISITING DAY

(Calling Day)

Visiting Day may properly be observed several times a year, generally on a week-day, as it has no relation to the Sunday-school session.

It may be observed in any or all of the following ways :

1. Teachers may visit their own scholars.
2. Scholars may visit their own teachers.
3. Scholars of one class may call upon scholars of another class.
4. Teachers or scholars, or both, may call upon those who are not members of the school, inviting them to join.

Of course, the method of observing the day should be carefully planned beforehand and understood by all.

A few moments of the opening service of the Sunday school on the Sunday following Visiting Day could be profitably spent in hearing reports given in answer to such questions as, "Who of you teachers called upon all of your scholars on Visiting Day?" "Who of you scholars called upon your teacher?" "Who of you scholars called upon other scholars of our school?" "Who have visited any who were not members, inviting them to our school?" "Are any new members present to-day who have come because of such a visit?" With a little effort it could be easily ascertained how many visits were made on Visiting Day. This information, together with the answers to the questions given above, would create much interest.

ON TIME DAY

As the name indicates, this is intended to honor those who are on time. Some schools may not consider that the day has great value, but others do.

Some recognition of those who are on time is desirable—a flower, a little flag or other emblem presented at the door to all who are in their places for the opening moment. Of course, if such recognition is given, no previous announcement should be made, and the day should not be observed more than once a quarter or, possibly, less frequently.

Perhaps the best use that could be made of this day would be for some bright young man, in a five-minute talk, to impress upon the school the necessity of being on time and the righteousness of keeping engagements.

GO FORWARD DAY

On this day definite plans are presented for a specific campaign along any line—numerical, financial, etc.

PICTURE DAY

On Picture Day everybody is asked to bring a small, unframed picture, perhaps just a Perry picture which can be bought for a few pennies. No large, expensive pictures should be brought, but simply those that can be passed out in hospitals or among the sick, or sent to some mission school on the frontier or in the foreign field. Pictures are the same in all languages.

SURPRISE SUNDAY

Surprise Sunday may be made interesting by being placed in the hands of a special committee, who will prepare a ten-minute program of features altogether different from anything the school is familiar with, but, of course, entirely appropriate. The school will be kept in ignorance as to the nature of the program until it is presented.

STORY DAY

If the opening service is twenty-five minutes long, have ten minutes of song and prayer, and then allow the classes to have ten minutes for a story, to be told in the classes by the teacher or some member of the class. These stories should be well prepared in advance and appropriate to the time and place. Some-

times the story may be told from the platform as a feature of the general exercises, or the two methods may be combined. The day simply gives an opportunity for some sweet story. Everybody likes a story.

RED LETTER DAY

This day is not confined to any one idea, but simply means a "Great" day on which an effort is made to accomplish some great thing in attendance, offering, or something else.

The name of the day suggests a striking way to advertise by the use of red letters, etc.

VISITATION DAY

On Visitation Day some regularly appointed visitor from another school comes to visit yours. Due courtesy should be shown this visitor, and an opportunity given him to say a few words to the school and bring greetings from the school he represents.

It is customary in some places to have a regular Visitation Day when all the schools of the neighborhood, so far as possible, receive one visitor and send out one visitor. These visitors later report to their own Workers' Meeting.

CANDLE DAY

This may be used as a separate day or as a novel way of celebrating Rally Day. The unique character of the service will be shown by the following write-up from the

Reverend A. L. Grein, pastor of the Pilgrim Congregational Church, of Buffalo, New York :

" Rally Day was a failure this year. It was well planned and looked as though it must succeed, but a beautiful Saturday was followed by a record breaking Sunday with the wind seeking a resting place at the rate of seventy-two miles an hour, and the rain descending in sheets. But we had a rally service just the same, with a survival of the wettest. A second effort at a rally was made a few weeks later, though it was not called a rally. Invitations to all the members of the school were sent out announcing a Candle Day Service, and on this Sunday there were racks of candles upon the platform, each shelf bearing the name of the teacher and having upon it a candle for each member of the class. At roll-call the names of the classes were called and all who were present had candles lighted for them. Provision was made for visitors' candles as well, and soon the whole platform was in a blaze of light. Only a small percentage of the Sunday-school enrollment failed to be present. An inspirational address was given and Pilgrim Sunday School started out on its fall campaign, having had the most successful rally in its history."

HOME DAY

The object of Home Day is to tie the home and the Sunday school more closely together. Every member will endeavor to bring some one from home. It gives an opportunity for the home folks to see what the Sunday school is doing.

The program could be built around home songs, such as, "Home, Sweet Home." A few words by pastor or

superintendent, urging close coöperation between the home and the school, would be very profitable.

The scholars who succeed in bringing somebody from their home could be recognized in some way.

DEDICATION DAY

There is very little to be obtained in ready-made Dedicatory Services for a Sunday-school building. Perhaps one reason for this is that there are so many matters of local interest entering into the dedication of a building that those most interested prefer to prepare their own exercises. This is indeed the wisest method, not only as relates to the dedication of a building but in the celebration of any special day. The more of local interest that can be attached to a service, the more enjoyable and helpful it will ordinarily be.

It usually happens when a building is to be dedicated that "the roots of the matter" run back to some faithful worker who is not now in authority but who still may be living; for example, many a superintendent starts the plan for a new building who is not superintendent when the building is completed. The presence of such a one, with appropriate participation in the program, is desirable.

There may be a double service: Let the church meet in the Sunday-school room and hold a dedicatory service; it is the members of the church, probably, who have made the building possible. Then, at the regular Sunday-school hour, or other convenient time, have the school with visitors and friends, and conduct a service a little less formal and more interesting probably to the young people and children.

The Dedication Service given below is excellent, yet a little too stately for use with children. Perhaps it would make a good feature, however, of a Dedication Program, and, as indicated at the end, other features may be added in which the children may participate. This is taken from "The Book of Worship" of the German Evangelical Synod of North America.

THE DEDICATION OF A BIBLE SCHOOL BUILDING

NOTE.—The Service of Dedication, of which the following is a part, may be arranged as local conditions permit or require. The accompanying Scripture selection may be printed, and read responsively by the minister and congregation.

THE ACT OF DEDICATION

Opening Sentence: O praise Jehovah, all ye nations; laud Him, all ye peoples. For His loving kindness is great towards us; and the truth of Jehovah endureth for ever. Praise ye Jehovah (Psalm cxvii. 1, 2). *Amen.*

Introduction: This building, erected by this congregation for its Bible School, is a worthy effort to make possible the observance of the commands of Almighty God, to teach His word and to increase His honor. Hear, then, the Words of our God!

Scripture Lesson: When all Israel is come to appear before Jehovah thy God in the place which He shall choose, thou shalt read this law before all Israel in their hearing. Assemble the people, the men and the women and the little ones, and thy sojourner that is within thy gates, that they may hear, and that they may learn, and fear Jehovah your God, and observe to do all the words of this law (Deut. xxxi. 11, 12).

Come, ye children, hearken unto me : I will teach you the fear of Jehovah (Psalm xxxiv. 11).

For He established a testimony in Jacob, and appointed a law in Israel, which He commanded our fathers, that they should make them known to their children (Psalm lxxviii. 5).

Buy the truth and sell it not ; yea, wisdom, and instruction, and understanding (Prov. xxiii. 23).

Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob ; and He will teach us of His ways, and we will walk in His paths : for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem (Isa. ii. 3).

Train up a child in the way he shall go, and even when he is old he will not depart from it (Prov. xxii. 6).

Thy word is a lamp unto my feet, and light unto my path (Psalm cxix. 105).

The words of the Lord are pure words ; as silver tried in a furnace on the earth, purified seven times (Psalm xii. 6).

The law of Jehovah is perfect, restoring the soul : the testimony of Jehovah is sure, making wise the simple (Psalm xix. 7).

Blessed are they that hear the word of God, and keep it (Luke xi. 28).

These are written, that ye may believe that Jesus is the Christ, the Son of God ; and that believing ye may have life in His name (John xx. 31).

For whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the Scriptures we might have hope (Rom. xv. 4).

But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast

learned them ; and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith, which is in Christ Jesus (2 Tim. iii. 14, 15).

Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness : that the name of God may be complete, furnished completely unto every good work (2 Tim. iii. 16, 17).

Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth (2 Tim. ii. 15).

Thy testimonies are very sure : Holiness becometh thy house, O Jehovah, for evermore (Psalm xciii. 5).

Minister : These are the words of testimony concerning this Bible School Building. Let us now approach the God of our salvation with pure hearts and clean hands to dedicate it to His service.

Prayer of Dedication : Our Father in Heaven, author of wisdom, source of all light, we dedicate this building to Thee as a habitation of Thy glory, and a school wherein Thy word shall be taught. Set it apart as a house of worship, as a place of learning, and as a refuge to all who enter here. Fill it, we pray Thee, with Thy glory and truth. Grant that young and old may here receive visions of Thee and come to the knowledge of the saving truth.

We dedicate this building to Thee, O Christ, our Saviour and Teacher, as Thy meeting place with man for instruction and comfort. May all who enter here be endued with Thy knowledge to know Thy will, and may we through the indwelling of Thy spirit be doers of the Word and not hearers only. Vouchsafe unto those who

shall teach in Thy name such strength and guidance that they may lead many to Thee and develop their character into the fullness of Thy stature. Graciously make of this building Thy armory of truth, righteousness, holiness and peace.

We dedicate this building to Thee, O Holy Spirit, in order that in it might be worked Thy righteous judgment and chastisement, intelligent understanding and discernment, heartfelt repentance and true faith in Christ Jesus. We pray Thee, abound richly in all services and sessions, and make of this building an entrance into Heaven, where perfect knowledge and truth shall be our portion.

And all praise, and honor, and glory, be to Thee, O Triune God, from the lips of all who shall evermore gather here. *Amen.*

(Then shall follow such services as may be required or desired.)

LORD'S DAY SUNDAY

On this day the Fourth Commandment is emphasized. If possible, secure a representative from the Lord's Day Alliance, which is represented in both the United States and Canada, and have him speak before the school. If a speaker cannot be secured, literature may be obtained from the Alliance, 203 Broadway, New York City, which can be used to advantage in preparing a program. Specially prepared exercises, exceedingly interesting and attractive, may also be obtained from the Alliance.

It would be altogether worthy of the full time of the opening service to lay this matter upon the hearts of the scholars. Our American people are drifting away from regular Sabbath observance, and they need to be reminded

in a forceful way of this great danger not only to themselves individually but to the nation.

The following responsive Scripture reading is taken from "Selected Services for the Sunday School," published by the World Sunday School Publishing Company, Detroit, Michigan. It would make an appropriate opening exercise.

Leader—Remember the Sabbath day to keep it holy.

School—Six days shalt thou labor, and do all thy work : but the seventh day is the Sabbath of the Lord thy God.

Leader—In it thou shalt not do any work :

School—Thou, nor thy son, nor thy daughter ;

Leader—Thy man-servant, nor thy maid-servant, nor thy cattle ;

School—Nor the stranger that is within thy gates :

Leader—For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day :

School—Wherefore the Lord blessed the Sabbath day, and hallowed it.

Leader—Ye shall keep the Sabbath, therefore, for it is holy unto you.

School—Keep the Sabbath day to sanctify it.

Leader—Thus saith the Lord, Hallow ye the Sabbath.

School—This is the day which the Lord hath made ; we will rejoice and be glad in it.

Leader—The Sabbath was made for man, and not man for the Sabbath.

School—Therefore the Son of Man is Lord also of the Sabbath.

Leader—Blessed is the man that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil.

School—From one Sabbath to another shall all flesh come to worship before Me, saith the Lord.

Leader—Ye shall keep my Sabbaths and reverence my sanctuary ; I am the Lord.

School—If thou turn away from doing thy pleasure on my holy day ; and call the Sabbath a delight, the holy of the

Lord, honorable ; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words ; Then shalt thou delight thyself in the Lord ; and I will cause thee to ride upon the high places of the earth and feed upon the heritage of Jacob thy father ; for the mouth of the Lord hath spoken it.

Leader—Those that be planted in the house of the Lord shall flourish in the courts of our God.

School—O Lord, open Thou my lips and my mouth shall show forth Thy praise.

BIRD SUNDAY

Children are very fond of birds ; indeed, everybody is. Bird Sunday consists in bringing to the church building a number of canaries in their cages. These are hung in suitable places around the room. It is wonderful how many birds can be singing in a room at a time without interfering with the hearing of what is going on.

In one school where a good deal is made of Bird Sunday, especially in the Primary Department, every child who has brought a bird has a verse to say about birds. There are many such verses to be found, and many beautiful bird songs. The teacher then gives a talk about birds, teaching the children to be good to them, not to rob their nests but rather to provide good nesting places, and to cultivate the acquaintance of these feathered singers.

GOVERNORS' DAY

On this day, the opinions of various governors as to the value of the Sunday school in a general way, and

to themselves in particular, are read for the encouragement especially of the young people who may be inclined to place too low a value upon the Sunday school as an institution.

Of course, this requires correspondence in advance. Mr. Elbert Beeman, Chicago, secretary of the Cook County Sunday School Association, gathered recently some splendid testimonials of this sort from a large number of governors. These testimonials, and others from prominent business men, were printed in a little booklet and given out discriminately, especially among the teen age boys. These testimonials were not gathered for a Governors' Day in the Sunday school, but they can be readily used in this way, and a number of them are given below. They were gathered in the summer and fall of 1915.

Hon. Richard I. Manning, Governor of South Carolina—

"The Sunday school, in my opinion, is one of the greatest agencies for good, and should be encouraged at all times and in all places."

Hon. Earl Brewer, Governor of Mississippi—

"I take pleasure in stating that I attended Sunday school as a boy, and I regard it as one of the best influences in connection with church work. In fact, nothing can take its place."

Hon. Winfield S. Hammond, Governor of Minnesota—

"In the Sunday school the foundation is laid. The better the Sunday school, the better the citizens of to-morrow."

Hon. Locke Craig, Governor of North Carolina—

"The Sunday school is one of our most useful institutions. It exercises a beneficent influence over the young."

Hon. M. G. Brumbaugh, Governor of Pennsylvania—

“I owe much to the Sunday school. It has pointed my course for me and my life has been better—vastly so—for its blessed teachings.”

Hon. Emanuel L. Philipp, Governor of Wisconsin—

“There comes a time in every young person’s life when he must choose between right and wrong and decide for himself which road he will follow, and his success in the world will depend upon the course that he takes. The path of wrong is made attractive and looks like an easy life as compared with the path of right. It is at this time in the young person’s life that the moral lessons taught in the Sunday school and at home, or wherever we may have received them, are of great value. I have no hesitancy in saying that the Sunday school is a benefit to all who attend it and that I, in common with others who are willing to be told how to live, receive a lasting benefit from it.”

Hon. H. C. Stuart, Governor of Virginia—

“Nothing to my mind can take the place of Sunday schools and nothing in the lives of our people could atone for their loss.”

Hon. Park Trammell, Governor of Florida—

“I feel that I was greatly benefited through having attended Sunday school as a boy, and since I have reached manhood I still find it very pleasant, as well as beneficial, to be present at Sunday school on each Sunday.”

Hon. Emmett D. Bayle, Governor of Nevada—

“I attended Sunday school and like most American men who have had this privilege I can trace many beneficial habits of thought and life to it.”

Hon. George W. Hays, Governor of Arkansas—

“I am a strong believer in Sunday schools. I am sure that the influence of the Sunday schools has had a great deal to do with the shaping of my life as well as many, many other boys for better manhood and citizenship.”

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Hon. George W. P. Hunt, Governor of Arizona—

“I am sure that the tendencies which I acquired through my boyhood’s Sunday-school associations were potent and far-reaching.”

Hon. Marcus H. Holcomb, Governor of Connecticut—

“I was not only a member of a Sunday school when I was a boy, but have been superintendent of a Sunday school for the past twenty-five years. The extent of its influence upon my life I should be unable to determine.”

Hon. Frank B. Willis, Governor of Ohio—

“I distinctly recall many experiences that came to me when I was attending Sunday school in the little country schoolhouse. The influence which came to me through attendance on the country Sunday school was of much value in my after life.”

Hon. Arthur Capper, Governor of Kansas—

“The Sunday school is one of the greatest character-building influences we have and I think every boy and girl should be a member of some Sunday school and participate in its activities.”

Hon. E. W. Major, Governor of Missouri—

“I attended Sunday school when a boy, and during that time it was my pleasure to read both the New and Old Testaments through twice.”

Hon. R. L. Lihtam, Governor of Oklahoma—

“The Sunday school had much to do with setting me in the right current of life. It made me proud and to appreciate the high things of life. It helped kindle the flames of ambition and it helped push me up the hill, so far up that when I got up I could fight to stay up.”

Hon. P. Goldsborough, Governor of Maryland—

“The Sunday school has been a potent power for good in my life, as it is in the life of all who attend such schools. The teachings there received lay a strong foundation for character, which, of course, is the sheet anchor of life.”

XV

EVANGELISTIC DAYS

DECISION DAY

*(Witnessing Day—Acknowledgment Day—Declaration Day—
Confession Day—Enlistment Day—Registration Day—
Testimony Day)*

THE investment of time, effort, and money in the building of character is surely a paying business. This is what the church is doing through the Sunday school, by leading boys and girls and young people through the study of God's Word to surrender their lives to Jesus Christ. This world can never be won for God by winning men and women alone. The children and youth must be won or the case is hopeless. Childhood is the easiest and most favorable time for soul winning. More than half, probably nearer three-fourths, of the additions to the churches in North America by conversion come through the Sunday schools. Childhood is the best time to begin the Christian life because it affords a longer period of Christian service. The Sunday school is the whitest part of the Church's great white field and its best evangelizing agency.

The New Meaning. When Decision Day first came to be observed it was regarded as a day upon which special efforts were to be made in the classes or in certain departments to secure decisions for Jesus Christ. Now, however, it is coming to be recognized more and more as a time when decisions that have been previously made shall be for the first time declared in public. The

reason for this is, that the best time to secure decisions is when you can have each scholar by himself rather than in the presence of others in the class or in the school. This is the normal and by far the better way, because of the disturbing and often distracting influences that are inevitable if you seek to do this delicate work in the presence of others who may not be heartily in sympathy with what is being done. Nevertheless, many decisions are made on Decision Day, and if there were no results aside from these, it would be well worth while. Of course, decisions may be made for Christ at any time and anywhere, in the crowd or alone.

We often hear it stated that every day should be Decision Day, and this, of course, is true in a way. Likewise, every day should be Thanksgiving Day, but this is no reason why a special day should not be set aside for this purpose.

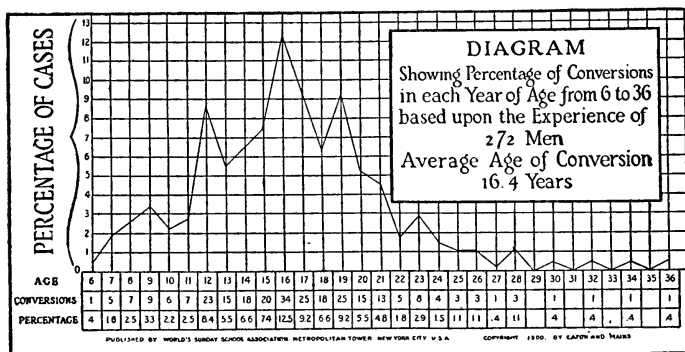
The Time. As to the time of observing Decision Day, each school should be allowed to determine that. Formerly, a day was set for its observance throughout a large field, such as a state or county. There are advantages in this under some circumstances, if schools are given to understand that if conditions are not right with them they should observe some other day. Some schools observe the day at Easter, some on Children's Day, and others have Decision Days several times during the year. There is no objection to this, indeed it is desirable when local conditions seem right for it. It is often very effective to observe the day in departments rather than in the whole school.

It ought to be the definite purpose of every Sunday school to lead all of its scholars into the Christian life, and then develop them in Christian service. We are all

familiar with the figure used in the Gospels, wherein the Word of God is called good seed. We are sowing this good seed in various kinds of soil. It goes without saying that the faithful sowing of good seed *must* bring a harvest. In nature there is always a *time* for harvest. It is possible to harvest the wheat too soon, or to let it stand too long. While it is true that any soul can come to Christ at any time, there is a best time for harvesting, even in Christian work. We may not always know when that time is, but the Holy Spirit knows, and He will guide us if we are ready to be guided. There are many leaflets on Decision Day, and it would be well to procure some of these and place them in the hands of the workers.

Prayerful Preparation. Decision Day should not be announced in the Sunday school in advance. The teachers and workers should know about it, of course, and there should be several weeks—at least a month, possibly two months—of definite, prayerful preparation for the day. During this time the teachers should be seeking interviews with their scholars, and earnestly trying to lead to decisions any who have not already decided. During these weeks of preparation the teachers should come together frequently with the pastor and superintendent for seasons of prayer, and instruction in the matter of dealing with souls on this important subject. The sense of responsibility cannot be laid upon the hearts of the teachers too heavily. The chief stress should be with the teachers of the Junior Department and the Secondary Division. The following diagram reveals a remarkable condition. It will be observed by studying this chart that the age of sixteen is the time at which the largest number make an open confession. The next largest number come at nineteen, and the

next at twelve. After reaching the twenty-fifth year, however, it seems like passing the dead line. Comparatively few people confess Christ after they are twenty-five years of age. We are told that seventy-one per cent. of all conversions take place before twenty years of age, and that ninety-six per cent. take place before twenty-five years of age. This chart should awe the teachers and workers into a keen sense of their responsibility.



As Decision Day approaches, it is well for the teacher to urge the scholars to make public confession of their new-found faith at every opportunity, making no reference, however, to Decision Day.

The Session. When Decision Day arrives, let the school be opened in much the usual way, using familiar hymns, mostly of the invitation character. Have more prayer than usual, and eliminate from the program everything that would tend to attract attention from the main thing before you. This would reduce announcements to the minimum, eliminate reports, etc. Some schools allow the teachers to do the work in the classes, while other schools prefer to do the work from

the platform. Both methods have their advantages and their disadvantages. Perhaps it is well to do one way one time and another way another time. Do not allow any spirit of sadness or depression to enter into the service. It should be full of joy—cheerful, not light. If the pastor, or superintendent, speaks on the subject from the platform, he should state, just as if it had not been definitely planned, that he is greatly interested in the welfare of the whole school, and yearning in his heart that all may know Christ. Then, as an object-lesson to those who have not begun the Christian life, he might ask for testimonies from those who are Christians. Here is an opportunity for the beginners to make a start. There should be no long testimonies. Those who are in the habit of speaking at some length on such occasions should be asked not to say more than a sentence or two. This will encourage the timid scholars to give their initial testimony. Only the highest motives should be used in securing decisions. It is altogether unworthy of the great work in which we are interested to say to Charlie that he ought to confess Christ to-day because James does, or to place church membership in importance above the surrender of the heart. The one thing every soul needs to do is to accept Jesus Christ as his Saviour and gradually come to know Him and serve Him until he adores Him. The Church of our day needs nothing more than a vivid consciousness of the adorableness of Jesus Christ. Let everybody who speaks be joyous in his testimony.

Then, if the teachers have a little time with their classes after the public testimonies, others may be asked if they are ready to accept Christ. Some will make objections of one kind or another. The teacher should be

prepared to meet these objections ; they can be easily foreseen for the most part and prepared for. The teacher should be supplied with a little Declaration Card, or Acknowledgment Card, and everybody asked to sign it who is ready to make a public confession of Christ. Above all, and under all, and throughout all, let prayer prevail and large faith.

The Bible. In dealing with souls in the class or any other place, the Bible should always be used. God has promised to bless His Word. If you wish to convince one that he is sinful and needs a Saviour, turn to Romans iii. 23 and read it to him, or better still, let him read it himself. If you want to show him the result of sin, turn to Romans vi. 23. When trying to impress upon him that Jesus Christ is the only way of escape from his sin, turn to Acts iv. 12. These illustrations are given simply to show how to use the Bible.

Decision Day the Beginning. It should be remembered that Decision Day is only the beginning. It is the enlistment in the Lord's army. Good soldiers need much training. The really important work comes in training these young people so that they will know how to live day by day amid the temptations that will surround them, and to do definite Christian work. It is well to put into the hands of the scholars simple leaflets, explaining some of the temptations they will meet and telling how to meet them. The reason why the Sunday morning church service is larger than the mid-week prayer-meeting can be explained for the most part by the fact that the new converts have not been taken care of, and have fallen away. They need counsel and guidance, and here is the Church's greatest responsibility and the place where she too often fails.

A very choice Decision Day service has been prepared by Mr. E. C. Knapp, general secretary of the Sunday School Association, Spokane, Washington. The service is sold at fifty cents per hundred, and is as follows :

A DECISION DAY SERVICE

Prelude. (School quiet.)

Leader—Remember now thy Creator in the days of thy youth while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.

School—**Seek ye the Lord while he may be found, call ye upon him while he is near.**

Hymn—(Rise when music begins) "Saviour, Like a Shepherd lead us."

(School seated.)

Leader—All we like sheep have gone astray ; we have turned every one to his own way ; and the Lord hath laid on him the iniquity of us all.

School—**He was oppressed, and he was afflicted, yet he opened not his mouth ; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.**

Leader—He is despised and rejected of men ; a man of sorrows and acquainted with grief ; and we hid as it were our faces from him ; he was despised and we esteemed him not.

School—**Surely he hath borne our griefs and carried our sorrows.**

Leader—This is a faithful saying and worthy of all acceptance, that Jesus Christ came into the world to save sinners.

School—**For God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life.**

Hymn—(Remain seated) " My Jesus, I Love Thee." Stanzas 1, 2.

Unison Petition—Have mercy upon me, O God, according to thy loving kindness ; according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions : and my sin is ever before me. Create in me a clean heart, O God ; and renew a right spirit within me. Cast me not away from thy presence ; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation ; and uphold me with thy free spirit.

Hymn—"Nearer, My God, to Thee." First stanza.

Prayer and Lord's Prayer.

Remarks by Pastor or Superintendent.

Leader—There is none righteous, no not one.

School—For all have sinned and come short of the glory of God.

Leader—If we say we have no sin, we deceive ourselves.

School—Whosoever shall keep the whole law and yet offend in one point is guilty of all.

Leader—Choose you this day whom ye will serve ; as for me and my house, we will serve the Lord.

School—The Lord our God will we serve and his voice will we obey.

Hymn—"Just as I Am, Without One Plea." Stanzas 1, 2, 3.

MY CONFESSION

Whosoever therefore shall confess me before men, him will I confess also before my father which is in heaven.

In order that your Pastor or Superintendent may know how many are trying to live a Christian life, will you kindly fill out the following and hand to your teacher —

1. Are you trying to live a Christian life?
2. If not, will you try from this day forth to live a Christian life?
3. Are you a member of the church?
4. If not, when would you like to unite with the church?
5. Would you like some special instruction as to what it means to be a Christian, or what it means to become a member of the church?

Name

Address

Lesson Study by Classes.

Closing Hymn—"All Hail the Power of Jesus' Name."

Leader—The Lord bless thee, and keep thee : the Lord make his face shine upon thee, and be gracious unto thee : the Lord lift up his countenance upon thee, and give thee peace.

School—The Lord watch between me and thee, when we are absent one from another.

All—Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my Strength and my Redeemer.

A Sunday School Creed on Evangelism. The following is a good Creed for a Sunday-school worker. It was suggested by Dr. George W. Bailey of Philadelphia :

1. I believe in the transforming power of the Word of God.
 2. I believe in early regeneration in answer to faithful prayer on the part of parents and teachers.
 3. I believe every unconverted scholar of suitable age is a candidate for salvation, or at least offers a splendid opportunity for the teacher to tell sufficient of the " Old, Old Story " to awaken an interest in the Son of God who gave Himself for us.
 4. I believe that a converted scholar is in far better position to study the Word of God than one who has not been converted, for spiritual things must be spiritually discerned.
 5. I believe the critical period in the child's life is between the ages of twelve and sixteen, and that in four cases out of five their destiny is determined before reaching their seventeenth year.
 6. I believe it costs much less time and effort to win a child than an adult, and furthermore, all things being equal, a lad converted at ten is worth to the Kingdom more than ten men converted at fifty.
 7. I believe, in view of the above, that God will hold me responsible, to the extent of my ability, for the salvation of the boys and girls and all others who come under my influence.
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ANNIVERSARY OF DECISION DAY

This is intended to call attention to Decision Day. It should not be held on a Decision Day, however, but near that day. It is for the purpose of having those scholars, especially the boys and girls who have joined the church during the year, make any public testimony or statement they are willing to make before the school. There should be no formality, and the scholars should be permitted

to say just what they want to say, no undue pressure being placed upon them. It is the custom in some churches to set apart some church officer to be a sort of sponsor for the class joining on a given day, or for all the classes of the year. These sponsors could report for their classes.

The whole service, if properly conducted, would tend to magnify the matter of decisions in a way that would leave a deep impression upon the school.

FORWARD STEP DAY

(Upward Step Day)

A Day for All. Forward Step Day, though comparatively new, is growing in favor. It has distinct advantages over Decision Day, in that it does not relate to decisions only, but to any Forward Step. On this account, the officers and teachers and all who are already Christians may participate just the same as the others. The purpose of the day is not only to secure decisions for Christ but the taking of any Forward Step looking towards the deepening of the Christian life, the forsaking of particular sins or questionable practices, or the taking up of any special service.

Prayer and Personal Work Essential. Preparations for this day should be made far in advance, just as for Decision Day, and very much in the same manner. The results depend almost wholly upon the amount of earnest prayer and personal work that have preceded it.

Taking the Step. At the proper time, a blank card, perhaps three by five inches in size, and a pencil, are

placed in the hands of every person present. All are asked—and this includes pastor, superintendent, officers, teachers, everybody—to write their name at the top of the card, indicating the class also in the case of scholars. Then there should be, perhaps, a very brief talk leading up to a decision of some sort. The leader might ask “What is my Forward Step?” or “What am I purposing to do this next year in a Christian way in addition to what I did last year?” Of course, it should be made plain that for those who have not accepted Christ this is the one supreme step they should take.

Answers Afford Opportunity of Approach. If proper preparation has been made, and the meeting so conducted that the right spirit prevails, answers something like these will be found :

“I want to be a Christian.”

“I want to join the Church.”

“I want to give my heart to Christ.”

“I want to live a better life.”

Of course, these answers all mean practically the same thing, but they give to the pastor or teacher just the opportunity needed to approach that life and seek to bring about the final decision, if it has not already been made. Some definite decisions will be made and indicated on the cards. It may be well at the close of the meeting to ask if there are any who have decided that day; if so, to make it known. Do not ask them to rise in a body, but make it a little more difficult, and ask them to get up, singly, and make a very brief statement. Among the cards of those who are professing Christians, and even among the workers, surprising answers will be found. Some that have been actually given are :

"I mean to give up cigarettes."

"I shall stop reading some of the things I have been reading."

"Have been drinking a little, but by God's help, it must stop."

"I mean to pray more for my scholars."

"I mean to start a family altar."

"God helping me, I will live a pure life hereafter."

One Forward Step Service. Mr. William A. Peterson, of Chicago, thus describes Forward Step Day in the school of which he is superintendent :

"For several months the teachers and officers of the main department of the school had been much in prayer for the session as carried through January 3, 1915. The teachers had been consistently planting the seed, and watching over its growth until the harvest.

"In order not to disturb the effectiveness of the service, after the usual general exercises no late comers were allowed to enter the room. The teacher of the Adult Bible Class directed, with the pastor, the superintendent, and the assistant superintendent helping. First the officers, then the teachers, and finally the scholars were each asked to write on a blank card just how, in the coming year, they proposed to make their lives count for the Master. All who had not previously publicly accepted Jesus Christ were asked to so indicate, if it was their hearts' supreme desire. With hardly an exception every one came out on higher ground. Emphasis was not laid on joining the church, but on joining themselves to Christ. Naturally church membership will follow at a time when such a public confession will mean most to the scholar.

"Taken all in all it was one of the most impressive and

far-reaching services in spiritual results of anything attempted in our school for some time."

Responses in Boys' and Girls' Conferences. The "Forward Step" is now very largely used in older boys' and girls' conferences. In these conferences nearly all are professing Christians, and literally thousands respond with noble resolutions. At one such conference held in June, 1915, five hundred boys were present, and the fine answers received and the results accomplished were such that the workers' hearts were filled with gratitude and praise. Some of the actual answers given at that time were:

"God help me to be a better teacher."

"I want to be a foreign missionary."

"When I get back home, I want to try teaching a boys' class."

"I want to become a minister."

"I want to win souls for Christ."

"The other day I threw over a chance to go to college, but now I have reconsidered it and I mean to go."

"I expect to enter boys' work."

"God help me to be more to my boy companions."

"I expect to become a musician and an evangelist."

"I want to go back and be of real value to my country church."

"I want to be of more service to my Sunday school."

Follow-Up Work. The fact that everybody is taking a forward step—really an upward step—makes it easier for those who are not Christians to take some definite action in the matter. As in Decision Day, the permanent value is determined largely by the work that is done afterwards in following up the individual scholars with a view to helping them. The answers should, of course,

be known only to the pastor, the superintendent, and the teacher of the class.

PRAYER DAY

Every day should be "Prayer Day" in the Sunday school, but this is a day set apart specially for more prayer than usual for God's blessing upon the school. The entire opening service might be given over to prayer, interspersed with the singing of one verse at a time of some of the sweet old hymns.

Let the prayers be specific—one prayer for the Cradle Roll, one for the Home Department, one for the Secondary Boys and Girls, one for the sick, and so on—with the understanding that no prayer is to be over four sentences long nor to exceed one minute in length. Occasionally ask for a moment or two of silent prayer, particularly for anybody who may be sick. Such a day appropriately conducted will have a good effect upon the whole school.

FAMILY ALTAR DAY

One of the lamentable facts in the Christian life of our times is the falling away from the observance of the family altar. There can be no question but that the home is the center of the Christian life, or, at least, it ought to be. Religion should reach high water mark in the home. The church is the place for its expression in activity and worship, but the fountain is in the home, and we look with alarm upon the decline of the family altar.

Some Sunday schools are seeking to remedy this by

calling attention occasionally in the opening service to the value of the family altar and personal prayer in the home. The following outline was used recently in the Presbyterian Sunday School of Miami, Florida, of which Mr. Clifton D. Benson is the superintendent :

SUGGESTIONS FOR HOME WORSHIP

Remember the form is not so important as the spirit of devotion and worship.

Begin the Day With God.—Offer an early morning individual prayer, a simple request for guidance and help during the day, in school, play, home, work, business and pleasure.

“Give me strength and guidance for the duties, trials and pleasures of to-day.”

Ask the Blessing of God at Each Meal.—“Our Heavenly Father, bless this food to our use and us to Thy service. Amen.”

“Our Heavenly Father, satisfy the hunger of our bodies and of our souls that we may be strong to do Thy will. Amen.”

Have a short Scripture reading at the close of breakfast.—It is usually better to follow some definite course of reading than haphazard selections. There are many excellent selections of readings for this purpose. Any book concern will furnish a list. Two are mentioned; there are many others :

“Daily Food,” by American Tract Society, New York City. This is a small book with verse of Scripture and verse of hymn for each day. The price is likely small.

“Morning Prayers for Home Worship,” by George Skene, published by Methodist Book Concern, New York City. This is a larger volume and an excellent

one, containing a Scripture lesson, a hymn and prayer for each day. The price is \$1.50, and it is worth far more.

Cultivate the Habit of Silent Prayer During the Day.—You can say at any time, "God, help me to do the proper thing, according to Thy will." Make God your friend and constant companion. Tell Him your sorrows, your joys, and your problems. He will help you in them all.

Remember, this will not *keep you from* enjoying life. It will *make* you enjoy life. You can work and play and enjoy all the more and, also, sorrow and endure the *better* when necessary.

Remember, your prayer may not be granted the way you want it, but it will be granted the way that is *best* for you.

Take some time each day to study your Sunday-school lesson. Home quarterlies are furnished those who cannot attend the school.

Square Yourself With God Before You Retire for the Night.

NOTE.—The Family Altar League, with headquarters in the Lakeside Building, Chicago, issues a monthly magazine replete with suggestions and material for family worship.

COMMUNION DAY

Of course, the church has its regular Communion services, and many members of the Sunday school are members of the church and will partake of the Communion.

Communion Sunday is really intended to be observed at the church hour, when a special effort is made to secure the presence of the entire school, except the smaller

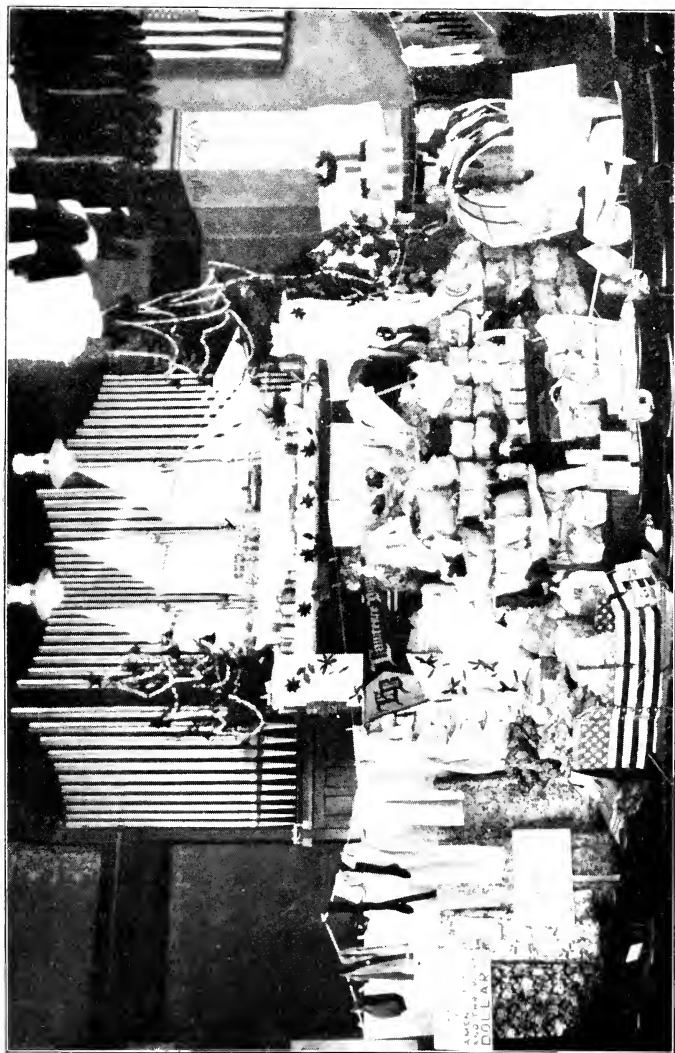
children. The pastor, before serving the Communion, makes an explanation to the school as to its meaning and how it came to be instituted. Of course, only those who have the right would be invited to participate, but it would be a good thing for the school to become acquainted with this service and its signification.

XVI

CHRISTMAS

CHRISTMAS is the great festival day of the year without doubt in the majority of Sunday schools. It is celebrated in more ways than any other day, and, while the aggregate results for good are probably greater than those obtained from the observance of any other day, great harm has been done in the name of Christmas by the introduction of unworthy methods of celebration. Christmas comes at a time of year that lends itself to activities of joy, and the difficulty has been that the underlying motive of too many celebrations was the pleasure of the onlookers rather than the glory of the King whose birthday was being observed. We are coming, however, upon a better day, indeed that day is right upon us, and more and more the Sunday schools are catching the true note and learning to sing the true manger song. It is a birthday! On this day God gave to us His most precious Gift. That gift, in the person of our Saviour, has taught us that the way for us to give gifts to Him is to give them to His needy ones. He has Himself, therefore, marked out the best way of celebrating His birthday. It is by giving gifts in His name that others may be made happy and the Christ-child honored.

Christmas Music. Probably more good music carries the Christmas sentiment than that of any other festival of the church; indeed, there are so many splendid de-



A WELL-FILLED PLATFORM AT A GIVING CHRISTMAS



scriptive songs that some Christmas services are built around them.

The Bedford Presbyterian Sunday School, of Brooklyn, New York, of which Delavan L. Pierson, editor of *The Missionary Review of the World*, is superintendent, used a collection of songs, passing directly from one to another, and arranging them in such a way as to bring out in chronological order the chief events connected with the birth of Christ. We give them below:

A CYCLE OF CHRISTMAS SONG

<i>The Town,</i>	-	"O Little Town of Bethlehem."
<i>The Night,</i>	- -	"Silent Night, Holy Night."
<i>The Star,</i>	- -	"There's a Beautiful Star."
<i>The Nativity,</i>	- - -	"Joy to the World."
<i>The Shepherds,</i>		"While Shepherds Watched their Flocks by Night."
<i>The Angels' Song,</i>		"Hark the Herald Angels Sing."
<i>The Magi,</i>	-	"We Three Kings of Orient Are."
<i>The Presentation,</i>		"There is no Name so Sweet on Earth."
<i>The Call to Worship,</i>	-	"Come, All ye Faithful."
<i>His Sovereignty,</i>	- -	"Jesus Shall Reign."
<i>The Coronation,</i>		"All Hail the Power of Jesus' Name."

Other schools have an evening of Christmas carols on Sunday night, or, possibly, on the Sunday night preceding Christmas. These carols, with proper Scripture, make a delightful evening. It seems as if the whole world were a-tingle with Christmas interest as the day draws near, and even those who are not Christian people welcome the Christmas joy. In many places bands of young people sing Christmas carols on Christmas eve or

very early on Christmas morning, passing up and down the streets. Other schools send groups of young people to the hospitals to sing Christmas carols there. Wherever they go, they are always welcome.

Decorations. Christmas centers about the home and the church, and a Sunday school or church without Christmas festivities would be hard to find. Decorations are most appropriate and plentiful. Smilax, laurel, and other greens, holly with its geometric leaves and red berries, crepe paper of various colors and designs, bells, pop-corn, diamond dust and tinsel—all these are right at hand, and it is not difficult to get a committee to place them in appropriate shape. There is no more beautiful decoration than a Christmas tree, or a number of small trees ranging from four to six feet in height, especially when decorated with the colored electric lights. Sometimes the trees are covered with cotton or other white material and sprinkled with diamond dust, to look like snow.

The Giving Christmas. Santa Claus has a big place in the hearts of little children, but, ordinarily, it is better to have the Santa Claus, chimney, etc., at home than in the church. The swinging away from this kind of Christmas is a hopeful sign of improvement, and the children enjoy the Giving Christmas, if carried on in the right manner, even better. The world needs to be brought back to the simple Christmas message, and the best education we can give our scholars along the line of giving is at Christmas time. The giving of gifts to the scholars themselves, particularly gifts of value, is not a good practice. For one thing, it is very expensive unless the gifts are so trifling that they are not prized. The public giving of individual gifts at a Sunday-school

celebration is altogether wrong. Some children will get very fine gifts, while others will get none. It is remarkable how the Giving Christmas has grown in favor. The Marion Lawrance School, Toledo, Ohio, has employed this method for a quarter of a century. A picture showing the platform at one of these services is inserted, also one showing a Giving Christmas in the Methodist Sunday School of Somerville, Massachusetts, of which Mr. Charles W. Howard is the superintendent.

Tin-Can Giving. One of the first Giving Christmas Services in the Marion Lawrance School was designated by the homely name of "Tin-Can Religion," and the gifts brought were for the most part canned and in tin; the bringing of glass was prohibited because of probable breakage. Over six hundred cans of beans, peas, succotash, etc., were brought by the members, and artistically arranged upon the platform by some grocery clerks belonging to the school. Then, all sorts of eatables, articles to wear, books and toys began to find a place in the giving, and the platform would be loaded with bag after bag of potatoes, flour, apples, etc., together with shoes, stockings, mittens, toys and candy to gladden the hearts of some poor children.

Bags. Some schools, before Christmas, give out paper bags of various sizes, with the name of the school printed upon them and directions as to their use. The members are to return these bags, containing their gifts, at the Christmas entertainment. Sometimes things may be brought which create a good deal of merriment, such as live poultry in coops, whole dressed pigs, etc.; these it would probably be well to omit from the gifts brought to the church.

Dinner Baskets. One of the most popular things for

a class to do is to prepare a basket with a Christmas dinner for some poor family. This basket would contain a turkey or chicken, bread, potatoes, flour, cranberries, celery, etc. It is better for a class to select its own beneficiary, reporting the name in advance so that there may be no duplication. Then, the members of the class have the great honor and joy of carrying their gifts to the family, and receiving their blessing.

Admission Ticket. It is not uncommon to require a ticket of admission to the Christmas entertainment, consisting of an apple or a potato or sometimes both. Often there are barrels of these tickets, and they are sent to some institution, such as the Children's Home, the Day Nursery, or similar organization. Some schools retain the same beneficiary year after year, and in this way the interest is increased.

Dollar Bills. The giving of money in connection with the gifts is also growing in popularity. In many cases the money is brought in new one dollar bills. The treasurer of the school provides himself with some new bills so that he may be able to change any old bills that may be brought for the new ones. These are pinned together and strung across the room on ribbons. Sometimes there will be fifty bills, sometimes four hundred, or even more. One Sunday school reported last year over thirteen hundred dollars in its Giving Service, about two-thirds of which was money. Three hundred and seventy-five one dollar bills are displayed in the picture shown of "A Giving Christmas" in the Bridgeton, New Jersey, School of which Mr. John O. Spencer is the superintendent. In this case the bills were pinned to a Christmas tree.

To encourage and increase the giving of money, some

schools provide money boxes on Rally Day or at least several weeks or months before Christmas, and have the children gather the money during the intervening time. Explanation is made on the box as to the use of the money.

The White Christmas. The Giving Christmas has been beautifully worked out by Mrs. Phebe A. Curtiss in her little booklet, entitled "White Gifts for the King." This is built upon the story of the great king, Kublah Khan, who lived in a strange country called Cathay. The king's birthday was observed in the royal palace, in a great white room, and the king and all his court assembled there, dressed in white. The decorations were white—flowers, walls, draperies, and everything. All of the subjects brought gifts to the king, and the gifts were white. The richer gifts were made of pearl or ivory. Some brought white horses. The poor could bring a white bird or even a handful of rice. It mattered not what the gift was so long as it was white. "The White Christmas" is now known throughout the country, and has done much to popularize the idea of giving at Christmas time. Packages that are not white may be wrapped in white paper.

The Giving of Self. The best part of the Giving Christmas, however, is not the giving of gifts, but the giving of service and, better still, the giving of self. One school had printed pledge cards. The first pledge was for those not already pledged to Christ's service, and read: "'For God so loved the world that He gave.' As my White Gift for our King's birthday I hereby offer first of all myself, and I this day accept Jesus Christ as my Saviour and give myself wholly to Him." The second, for those already Christians, read: "As a Christian

I this day renew my consecration to Christ." There were also pledges of service and substance. When the cards were signed, they were placed with the offering in white envelopes furnished each class; then, as the classes were called, these envelopes were dropped in a white box at the foot of a large white cross on the platform.

The Broad Street Presbyterian Church, of Columbus, reported that last year one hundred and six gave themselves to the King, eighty-four renewed their consecration to God, seven hundred and twenty-six pledges for service were made in the church, and four hundred and forty-nine in the Sunday school, making a total of thirteen hundred and sixty-five pledges of all kinds. Then there were nearly four hundred dollars' worth of food and other things and about seven hundred dollars in money. From this it will be seen how very valuable and popular the "White Christmas" has come to be.

Variety of Gifts. As an indication of the wide range of gifts, a list is supplied of those given one year by a Sunday school in Brooklyn, each gift mentioned being supplied by a class:

Primary Department:

Books and Toys to Atlantic Avenue Mission and
Missions in India.
Cash for the new Church Building.

Junior Department:

Crackers to City Missions.
Toys to Children's Hospital.
Cash to Indian Mission in Tucson, Arizona.
Christmas Dinner.
Toys and Dolls to Chinese Mission.

Toys and Clothing.
 Christmas Tree and Dinner.
 Christmas Tree and Dinner.
 Christmas Dinner.
 Rice to Howard Orphan Asylum.
 Soups.
 Soups.
 Cash to City Missions.
 Dolls to Children in Hospital.
 Stockings filled with Toys to City Missions.
 Cash to Missions in India.

Intermediate Department :

Candy to Children on Ellis Island.
 Candy to Children on Ellis Island.
 Christmas Tree to Children in Hospital.
 Dolls and Clothing to Children in Orphan Asylum.
 Toys.
 Toys.
 Toys in Stockings, through City Missions.
 Christmas Dinner, Toys and Clothing, through City Missions.
 Toys and Gifts to American Volunteers.
 Coal to City Missions.
 Potatoes.
 Cash to Bedford Branch Y. M. C. A. Building Fund.
 Cash to Missions in India.
 Cash to Missions in India.
 Christmas Dinner.

Senior Department :

Support Native Preacher in India for Half Year.
 Christmas Dinner, Tree and Gifts.
 Stockings filled for Mothers.
 Comfortables.
 Hospital Supplies to Woman's Branch of City Missions.

Cash to Missions in India.

Flour.

Books and Magazines for Hospital.

Toys.

Adult Department:

Paid for printing the music for "America" for use on Ellis Island.

Barrel of Flour.

Decorated Room in Summer Vacation Home for Girls.

The Money Given. It would be a mistake to undertake to raise money at Christmas time for the school itself. Let all the giving at Christmas be bestowed upon God's needy ones.

Various devices are used on the platform, and there is no end to the possibilities in this direction. One school built a sailing ship, another a lighthouse, another a great white cross fifteen feet in height and properly illuminated. Another school represented a poor family in tableau; an angel appeared, defined the needs of the family, passed down the aisle to a class, and the class brought up the things that were needed.

During the carrying up of the gifts, it is well to have the orchestra playing. Where this cannot be arranged for, appropriate selections may be given on the piano or the Victrola. It will greatly increase the amount of money given, if it is known beforehand just how it is to be used. On this account, a committee should give the matter very careful attention, and the school itself or the proper authorities should decide as to the giving of the money. The furnishing of a bed in a hospital, sending money to various institutions, such as the Day Nursery, Boys' Home, Door of Hope, and similar places are much in

favor. A very popular thing these days is the piecing out of the money needed by a boy or girl for schooling, or the giving to them of, say, twenty-five dollars a year to add to what they have; or the rent of a poor family may be paid.

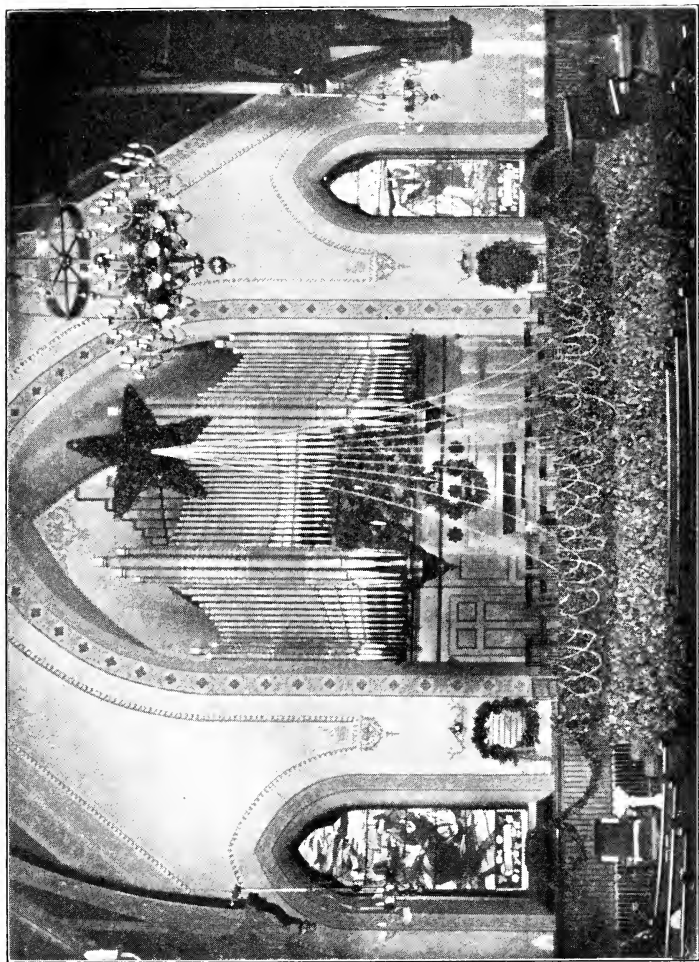
Christmas Tree in the Fall. Some schools are set to work long in advance making things for a poor school on the frontier or in the South, possibly a Negro school. The children can dress dolls for the girls, make picture books, etc.; and things that cannot be made can be bought. Then the plan is to have a Christmas tree in the fall, a month or so before Christmas, with all of these things displayed. Suitable exercises are held, and then the things are packed and sent to the mission school in time for them to have a real Christmas tree of their own with these gifts. This is a beautiful custom used by a school in Yonkers, New York, and, probably, by others.

Tableaux and Songs. A very pretty concert was given in Seaford, Delaware, consisting of tableaux and songs. The first song was "Silent Night." Then came a tableau of the shepherds watching their flocks, and as the congregation looked upon this, they sang "While Shepherds Watched their Flocks by Night." Then came a tableau of the angel-choir, and the congregation sang "It Came upon the Midnight Clear." Then the manger scene was given in tableau by children, and the children sang "Away in a Manger, no Crib for a Bed," and the wise men came with their gifts and sang "We three Kings from the Orient are." The choir chanted "O little Town of Bethlehem," and the Christmas Story from the second chapter of Luke was given by the Juniors. Just before the giving of gifts, Alden's Christmas story of "Why the Chimes Rang" was told. "Joy to the World" was sung

by everybody before separating. It was a beautiful and dignified service.

A City's Celebration. Miss Josephine Page Wright, Point Loma, California, told recently in the *Sunday School Times* of a Christmas morning in San Diego when the city gathered about a giant fir tree in the center of "old town park" to offer its gifts of joyous praise and loving service. For days previous, committees of business men and representative women had been busy receiving and arranging the donations which came from every church and organization in the community. The result seemed beyond belief, for with coöperation came an enthusiasm which threatened the very existence of poverty and suffering. The tree was trimmed, and about it gathered the choirs of many of the churches, singing with voices tremulous with feeling. Hundreds and thousands came to join in the simple services and to add some gift to the bags or boxes already bursting with good things. They listened to the songs of the choirs, sometimes adding their own voices to well-remembered strains; they listened with reverence to the prayers and words of the speakers, and it was the very merriest Christmas the city had ever known.

A Christmas Pageant entitled "Bethlehem," published by the David C. Cook Company, Elgin, Illinois, has been largely used with good effect. Another Pageant, compiled by Mr. E. C. Knapp, Spokane, Washington, is given in full:



A BEAUTIFUL CHRISTMAS DECORATION

A Christmas Pageant

Note—With one or two exceptions, all of the music used in this program is found in "Hymns of Worship and Service for the Sunday School." (Shepherds' Recitations from *Ladies' Home Journal*.)

Scene I.

Prelude, "Holy Night" (Room Darkened).

Hidden Choir Sings—(Holy Night).

Holy night, silent night, Thro' the darkness beams a light,
Yonder where they sweet vigils keep, O'er the Babe who in silent
sleep,
Rests in heavenly peace.

Three Shepherds (Boys) enter and lie down.

Shepherds Recite in Unison—

We are shepherds, humble shepherds, And our watch we keep.
Guard us all both great and small, Maker of the sheep.

Hidden Choir Sings—(Holy Night).

Silent night, holiest night, Wondrous Star, O lend thy light,
With the angels let us sing, Alleluia to our King,
Jesus, our Saviour, is here.

1st Shepherd Recites—

How silent is the night, The flocks are wondrous still,
Whence comes the dawning light, Upon the holy hill?

Hidden Choir Sings—(Holy Night).

Silent night, holiest night, Darkness flies and all is light,
Shepherds, hear the angels sing, Alleluia! hail the King,
Jesus, the Saviour, is here.

2d Shepherd Recites—

I see it not, but hear, Afar in distance dim,
As from a foreign sphere, A triumph hymn.

244 Special Days in the Sunday School

Hidden Choir Sings—(Antioch).

Joy to the world ; the Lord is come ! Let earth receive her King.
Let every heart prepare Him room, And heaven and nature sing.

3d Shepherd Recites—

I see ! I hear ! I know ! Awake ! Oh earth arise,
God hath His will to show, Behold His skies.

Hidden Choir Sings—(Christmas).

While shepherds watched their flocks by night, All seated on the
ground,
The angel of the Lord came down, And glory shone around.

Angel Appears and Sings—

Glad tidings of great joy I bring, To you and all mankind.
For in the town of Bethlehem, A Saviour ye shall find.

Hidden Choir Sings—

Thus spake the angel, and forthwith, Appeared a shining throng
Of angels praising God who thus, Addressed their joyful song.

Girls in White Appear and Sing—

All glory be to God on high, And to the earth be peace,
Good-will henceforth from heaven to men, Begin and never cease.

Hidden Choir Sings—(Carol).

It came upon the midnight clear, That glorious song of old,
From angels bending near the earth, To touch their harps of gold ;
Peace on the earth, good-will to men, From Heav'n's all-gracious
King,
The world in solemn stillness lay, To hear the angels sing.

(Pianist plays " Holy Night " as Angels leave platform.)

Scene II.

Prelude, " Holy Night."

Hidden Choir Sings—(Mendelssohn).

Hark ! the herald angels sing, " Glory to the new-born King ;
Peace on earth and mercy mild, God and sinners reconciled."
Joyful all ye nations rise, Join the triumph of the skies ;
With angelic host proclaim, " Christ is born in Bethlehem."
Hark ! the herald angels sing, " Glory to the new-born King."

1st Shepherd Says—

Mine eyes have seen an angel's face, Lit with the glow of heaven's
grace,
The skies must ever brighter be, Since angels gave this ministry.

Hidden Choir Sings—(Regent Square).

Angels from the realms of glory, Wing your flight o'er all the earth,
Ye who sang creation's story, Now proclaim Messiah's birth.
Come and worship, Come and worship, Worship Christ, the new-
born King.

2d Shepherd Says—

Mine ears the angels' song have heard, Never shall I forget their
word,
That song shall echo thro' all time, Holy, eternal and sublime.

Hidden Choir Sings—(Regent Square).

Shepherds in the fields abiding, Watching o'er your flocks by night,
God with man is now residing, Yonder shines the infant light.
Come and worship, Come and worship, Worship Christ, the new-born
King.

3d Shepherd Says—

Let us now go even unto Bethlehem and see this thing which is
come to pass, which the Lord hath made known unto us.

Hidden Choir Sings—(Adeste Fideles).

O come, all ye faithful, Joyful and triumphant,
O come ye, O come ye to Bethlehem ; Come and behold Him
Born the King of angels, O come let us adore Him, Christ, the Lord.

(Pianist plays " Holy Night " and Shepherds leave the platform.)

Scene III.

Prelude, " Holy Night."

Hidden Choir Sings—(St. Louis).

O little town of Bethlehem, How still we see thee lie,
Above thy deep and dreamless sleep, The silent stars go by ;
Yet in thy dark streets shineth, The everlasting light,
The hopes and fears of all the years, Are met in thee to-night.

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Young Lady at Manger sings—

Away in a manger, no crib for a bed,
The little Lord Jesus laid down His sweet head.
The stars in the bright sky looked down where He lay.
The little Lord Jesus asleep on the hay.

Shepherds Enter and Kneel Before the Manger.

Hidden Choir Sings—(Nazareth).

Chorus—Tho' poor be the chamber, Come here, come and adore ;
Lo ! the Lord of Heaven, Hath to mortals given,
Life for evermore.

Solo— Shepherds who folded your flocks beside you,
Tell what was told by angel voices near.
To you this night is born He who will guide you
Thro' paths of peace to living waters clear.

Repeat Chorus.

Shepherds Sing—(Margaret).

Thou didst leave Thy throne and Thy kingly crown,
When Thou camest to earth for me ;
But in Bethlehem's home there was found no room
For Thy holy nativity. Oh, come to my heart, Lord Jesus,
There is room in my heart for Thee !

Heaven's arches rang when the angels sang,
Proclaiming Thy royal degree ;
But in lowly birth didst Thou come to earth,
And in great humility. Oh, come to my heart, Lord Jesus,
There is room in my heart for Thee !

Hidden Choir Sings—(St. Louis).

O Holy Child of Bethlehem, Descend to us we pray,
Cast out our sin and enter in, Be born in us to-day.
We hear the Christmas angels, The great, glad tidings tell ;
O come to us, abide with us, Our Lord Emmanuel.
(Pianist plays " Holy Night " while Shepherds leave platform.)

Scene IV.

Prelude—" Holy Night."

Solo— Silent night, holiest night, Guiding Star, O lend thy light,
See the Eastern wise men bring, Gifts and homage to our King;
Jesus, the Saviour, is here.

Hidden Choir Sings—(Epiphany).

There came three kings, ere break of day, All on Epiphany ;
Their gifts they bare, both rich and rare, All, all, Lord Christ, for
Thee.

Gold, frankincense and myrrh are there, Where is the King? O
where? O where?

O where is the King? O where?

Three Kings (Boys) Enter and Sing in Unison—(Morning Star).

We three kings of Orient are ; Bearing gifts we travel afar,
Field and fountain, moor and mountain, Following yonder star.

Chorus—O star of wonder, star of night, Star with royal beauty bright,
Westward leading, still proceeding, Guide us to thy perfect light.

1st King Sings—

Born a King on Bethlehem plain, Gold I bring to crown Him again,
King forever, ceasing never, Over us all to reign.

(All on Chorus.)

2d King Sings—

Frankincense to offer have I ; Incense owns a Deity nigh ;
Prayer and praising all men rising, Worship Him, God on high.

(All on Chorus.)

3d King Sings—

Myrrh is mine ; its bitter perfume, Breathes a life of gathering gloom ;
Sorrowing, sighing, bleeding, dying, Sealed in the stone-cold tomb.

(All on Chorus.)

Hidden Choir Sings—(Regent Square).

Sages leave your contemplations, Brighter visions beam afar ;
Seek the great Desire of nations, Ye have seen His natal star.
Come and worship, Come and worship, Worship Christ the new-born
King.

Kings Kneel Before the Manger.

Solo—(Epiphany).

An old man knelt at a manger low, A Babe lay in the stall,
The starlight play'd on the Infant brow, Deep silence lay over all ;
A maiden bent o'er the Babe in prayer, There is the King! O
there! O there!

O there is the King! O there!

Hidden Choir Sings—(Dix).

As with gladness men of old, Did the guiding star behold,
As with joy they hailed its light, Leading onward, beaming bright,
So most gracious Lord, may we, Ever more be led by Thee.

As they offered gifts most rare, At the manger rude and bare,
So may we with holy joy, Pure and free from sin's alloy
All our costliest treasures bring, Christ to Thee our Heavenly King.

Kings Sing—

Holy Jesus, every day, Keep us in the narrow way,
And when earthly things are past, Bring our ransomed souls at last
Where they need no star to guide, Where no clouds Thy glory hide.

(Pianist plays "Holy Night" as Kings leave the platform.)

All that has been mentioned is but suggestive. The Christmas story in Scripture words should, of course, be a part of every service. The very idea of helping folks at once reveals so many possibilities as to methods that scarcely any assistance is needed to start the plan-working machinery that is always in good working order in any school. To get the most out of Christmas, build the whole service around "The Christ" and the great lesson of His life, to help those who need help and to do it in His Name.

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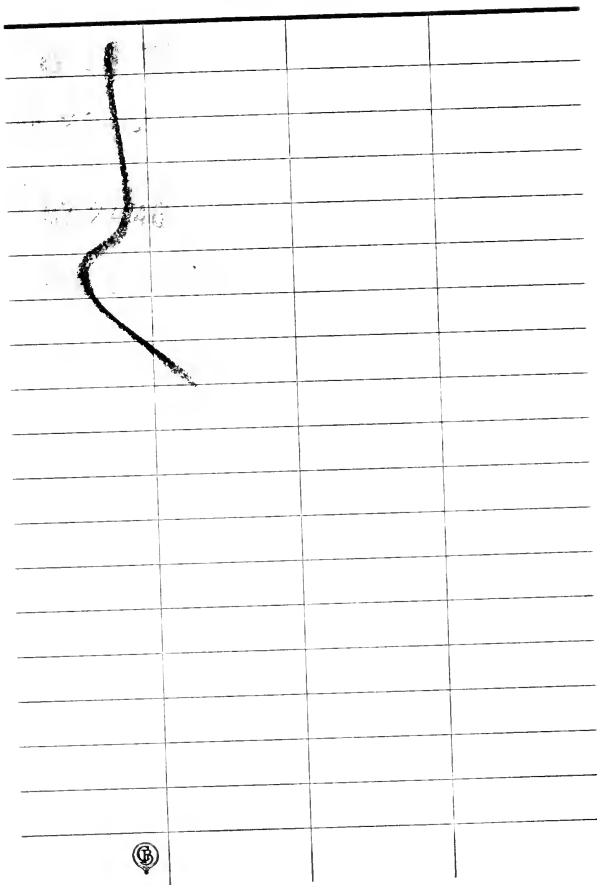
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